

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 22.]

TORONTO, CANADA, THURSDAY APRIL 23, 1896.

[No. 17.]

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Lessons for Sundays and Holy Days.

April 26.—THIRD SUNDAY AFTER EASTER.
Morning.—Num. 32. Luke 19, v. 11 to v. 28.
Evening.—Num. 23, or 24. Philip. 3.

APPROPRIATE HYMNS for Third and Fourth Sunday after Easter, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

THIRD SUNDAY AFTER EASTER.

Holy Communion: 126, 313, 316, 538, 556.
Processional: 135, 175, 292, 392, 493.
Offertory: 36, 133, 233, 300, 503.
Children's Hymns: 329, 339, 499, 571.
General Hymns: 139, 141, 199, 220, 410, 500.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 128, 309, 314, 552.
Processional: 202, 298, 393, 516.
Offertory: 138, 294, 228, 304, 497.
Children's Hymns: 231, 381, 335, 567.
General Hymns: 196, 207, 222, 290, 411, 520.

THIRD SUNDAY AFTER EASTER.

Having been received into the congregation of Christ's flock, and having made Christ's Church our home, we must walk as "strangers and pilgrims" here on earth. This is what the Church on this day would teach us to do. Such is indeed her object in all the services of this sacred season, in which she is gently leading us on from earth to heaven; but this being the Sunday on which the early Christians were accustomed yearly to commemorate their baptism, it is on this day especially that we call to mind the solemn vow, promise and profession which we have also made, and the manner in which we have kept them. The state of Christians here on earth answers to that of the Israelites in the wilderness. They were strangers and sojourners as all their fathers were, journeying onward towards that good land whither God would bring them,—so have we here no continuing city, but we seek one to come. As "strangers and pilgrims" we "have our conversation in heaven," "looking for, and hastening

unto the coming of the day of God." The Collect reminds us of the solemn profession which in holy baptism we took upon ourselves. We were then admitted into the "fellowship of Christ's religion," that is, we were separated from the world around to be brought into the Blessed Assembly and Church of the First Born, which are written in heaven. Like the Israelites of old, we were blessed with the light of God's presence; for the Holy Spirit which was given to us in our baptism, guides and illumines our path, just as the pillars of the cloud and of fire guided and enlightened theirs. But as the Israelites were laid under obligations by their privileges, so are we. Like them, we have to pass through the wilderness of this world as "strangers and pilgrims." As strangers, then, who have here no continuing city, but who seek one to come, we must "set our affections on things above, not on things on the earth," and as pilgrims who turn not aside to the right hand or to the left, until they reach the spot to which their vows have led them; so we, "forgetting those things that are behind, and reaching forth towards those things that are before, must press forward towards the prize of our high calling." Like them also we have enemies to encounter in our Christian course. The corrupt desires and inclinations of our own hearts, which the Epistle calls "fleshly lusts," are the enemies from whom we have most to dread. Of these, some one or other is continually rising up against us, clothed in some tempting form, to turn us out of the right way. Selfishness, pride, and uncharitableness, love of the world, and forgetfulness of God and of holy things, are amongst the beginnings of those "works of the flesh" of which St. Paul says that they who do such things shall not inherit the kingdom of God. These then are the things which we must "eschew" or "abstain from," as contrary to our Christian profession; for they are the enemies we bound ourselves to resist, when we promised manfully to fight under Christ's banner against the world, the flesh, and the devil, unto our life's end. Having thus, in the former part of the Epistle, learned to renounce those things that are "contrary to our profession," the latter part of this Scripture teaches us how to live agreeably to the same. By each one striving to do his duty in that particular sphere in which God has placed him, and in subjection to the powers set over him by God, Christians may be in the world, and be not of it; they may remain in the midst of it, and yet be freed from the evil of it.

THE BISHOP OF NIAGARA WILL GO TO OTTAWA.

At the meeting of the House of Bishops in Montreal last week, Bishop Hamilton handed in his resignation as Bishop of Niagara, which was accepted. The House of Bishops confirmed his election as Bishop of Ottawa, and he will be consecrated in that city on May 1st.

THE SEE OF NIAGARA VACANT.

By the action of the House of Bishops a few days ago, the Lord Bishop of Niagara has been translated to the See of Ottawa, and Niagara has become vacant. The eyes of all Churchmen will now be turned from Ottawa to Niagara. Let us review briefly the work done in this latter diocese since its formation. It consists of six of the small-

est counties in the province, and is still the smallest diocese in Canada in point of geographical extent. It comprises the counties of Wellington, Halton, Haldimand, Wentworth, Lincoln and Welland. It has been called the parlour diocese on account of its size and beautiful situation and fertility. Until 1875 it was a portion of the Diocese of Toronto. In that year it was set apart as the Diocese of Niagara. The first bishop, the Right Rev. T. B. Fuller, was consecrated on the 1st May, 1875. He had held the important parishes of Thorold, now in the Diocese of Niagara, and afterwards of St. George's Church, Toronto, and was Archdeacon of Niagara. There were 36 clergymen and 47 lay-delegates present at the first synod. There were then 51 licensed clergymen and 47 parishes. On December 31st, 1876, there was invested to the credit of the Episcopal Endowment Fund \$17,720. From May 1st, 1875, to Dec. 31, 1876, there was collected for missions, Algoma, and widows and orphans, a total of \$10,411. In December, 1884, Bishop Fuller passed to his rest at a ripe old age, and after long and active service in the sacred ministry. In May, 1885, when Bishop Hamilton came to the diocese, having for many years previously been Rector of St. Matthew's Church, Quebec, and Secretary of the Provincial Synod, there were 60 clergy in active service, and 51 organized parishes. The Episcopal Endowment Fund had invested capital amounting to \$26,000. For the year ending March 31, 1885, there was collected for missions, widows and orphans, etc., a total of \$6,292.

The present Bishop of Niagara has made special efforts to increase the Episcopal Endowment Fund, and the figures show that he has been successful. There is at present to the credit of E. E. Fund capital account the sum of \$70,000, and as soon as the capital will have reached \$75,000, the interest on the whole amount will be available for the stipend of the bishop; in the meantime the bishop is receiving interest on only \$42,000. The bishop has been allowed from another fund the sum of \$250 a year towards his travelling expenses. Three years ago the diocesan secretary made an urgent appeal for a See House Fund, resulting in subscriptions amounting to a little over \$2,000. Owing to the stringency of the times and the fact that most of the parishes were making strenuous efforts to wipe off parish liabilities, and to redeem the Episcopal Endowment bonds which they had given many years ago, nothing further has been done in the direction of a See House. A Pension Fund has also been created during the past few years. The capital now amounts to over \$7,000. There was collected last year for missions, widows and orphans, students and Algoma, and North West, over \$6,000. Considering the hard times and the heavy debts most of the city churches are carrying, this is regarded as a very fair showing. There were 62 clergy in active service last year; 7 new parishes have been created in the past eleven years, 19 new churches have been opened, and 10 consecrated.

The Church population, according to the records of the clergy, increased from 25,000 in 1886, to 31,000 last year, and the number of communicants from 5,887 in 1886, to 8,000 last year. Sunday-school pupils, from 6,200 to 7,538. The salaries of the clergy, from \$35,000 to \$41,000. If the laity of the diocese could, within the next few weeks, make up the Episcopal Endowment Fund

from \$70,000, the present amount, to \$75,000, and if that were invested at, say 4½ per cent. —the present average rate of interest for the Synod's funds—there would be available for the next bishop a stipend of \$3,375 a year, and to this would be added no doubt the usual \$250 for travelling expenses, making a total of \$3,625. In a few years time there would be added no doubt a See House. The \$5,000 still required to complete the Episcopal Endowment Fund, it seems to us could be made up without delay. There are not a few well-to-do Churchmen in the City of Hamilton who have hitherto given little or nothing. One of the wealthiest churches in Hamilton has shirked its responsibility in this matter. The secretaries of the Synod we are quite sure would be very pleased to receive subscriptions, so that on the day of the election of the next bishop, the 12th May, we understand, the diocese would be in a position to offer to the clergyman elected a salary somewhat in keeping with his office. The See would then be considered an attractive one, particularly when its size and situation are taken into account.

GOOD WORDS.

An Archdeacon in the Diocese of Niagara, in forwarding his subscription, writes: "Wishing you all success in your successful endeavours to improve the CANADIAN CHURCHMAN." A clergyman in Ontario Diocese writes: "I am very glad to find your paper maintaining its high standard of excellence." A clergyman in Nova Scotia Diocese writes: "The CANADIAN CHURCHMAN cannot fail to do good. It speaks with no uncertain sound—wishing you all success."

THE LATE LT.-COL. F. C. DENISON, C.M.G., M.P.

We have to record with deep regret the death of a well-known Churchman, Lieut.-Col. F. C. Denison, C.M.G., M.P., of Rusholme, Toronto. He was the son of the late G. T. Denison, and a younger brother of Col. G. T. Denison, of Heydon Villa, Dovercourt Road. Though a volunteer officer, Col. Denison had seen active service on more than one occasion. He was orderly officer to Gen. Wolseley in the Red River Expedition of 1870; and so distinguished himself that, when the Canadian contingent was sent to Egypt in 1887, he was appointed to command it at the suggestion of Lord Wolseley. He took part in the battle of Kirbekan, and was mentioned in despatches by General Wolseley. It was for his services on this occasion that he was made a Companion of the Order of St. Michael and St. George. On returning from the Soudan he was seized with fever, and for several weeks hovered between life and death at Cairo. And with the thoughtful kindness that characterized him, he would not allow any report of his real danger to reach his home till he was on a fair way to recovery. But he was not only a kind husband and father and a brave soldier, he was also a faithful son of the Church, ever ready to help in the work of its advancement, and setting an example of punctual and regular attendance at the services of his parish church. While his health permitted, he and his family were always in their places, and his children were trained up in the faithful observance of their baptismal vows. He was for many years a lay representative to the Synod, sometimes for his own parish, and sometimes elected for other parishes. And, esteemed and respected by all, he will long be remembered as a perfect pattern of a consistent Christian gentleman, who in a quiet, unostentatious way, faithfully did his duty to God and his neighbor.

THE LATE REV. ALEXANDER STEWART, M.A.

The Rev. Alex. Stewart, M.A., late rector of St. James', Orillia, died Wednesday, the 15th inst., after a short illness, at the advanced age of ninety-one years and six months. He was a native of Huntley, Aberdeenshire, Scotland, a son of Dr. John Stewart, for many years a physician there. Mr. Stewart graduated from King's College, Aberdeen: was ordained by the first Bishop of Nova Scotia, and was curate to the Rev. D. Gray, Trinity Church, St. John, N.B. He was for a time curate in St. James' Cathedral, Toronto, whence he went to Kingston, and became incumbent of St. James' parish, Orillia, in 1862, a position which he filled twenty-seven years. In 1842 he married a daughter of the late Ralph Munson Jarvis, of St. John, N.B., by whom he had eight children, four of whom survive him. He was Rural Dean of East Simcoe several years, until obliged to resign through infirmity; he held a responsible position on the high school board, and otherwise interested himself in the welfare of the town. He was bound to the congregation of St. James by ties of the warmest affection, who with the deepest solicitude have watched his declining years. Since his retirement, because of the infirmities of age, he had continued to reside at the parsonage, of which the vestry voted him a life lease, with the consent of the present incumbent, the Rev. Canon Greene.

THE LATE CANON LOGAN.

After a long and patiently borne sickness, resigned to the will of God, and solely trusting in the merits of his Saviour, the Rev. William Logan, M.A., Canon of St. Albans Cathedral, on Saturday, the 11th inst., passed from the Church on earth to the Church at rest, to wait for the perfect consummation and bliss, both in body and soul, in eternal and everlasting glory with the redeemed of God. The subject of this notice was born at Longside, Aberdeenshire, Scotland, on the 6th of May, 1823, which leaves him almost 73 at his death. He was educated at Aberdeen University, and for two years taught in the Erroll Episcopal schools at Cruden. In 1845, he came to Canada, and in February, 1846, he was appointed assistant teacher under Dr. Whitlaw in the Niagara Grammar School, where he continued until July, 1847, when he entered upon a course of study at Bishop Bethune's Theological College, Cobourg. He was ordained deacon on the 18th of November, 1850, and in the same year was appointed to the parish of Cartwright and Manvers. On the 26th of October, 1851, he was ordained priest, and was promoted to the rectory of Fenelon Falls, in 1872, remaining there until June, 1891, when premonitions of the approaching physical trouble compelled him to retire from the toil and anxiety of parish oversight. He came to Toronto, and has, ever since, resided with his son-in-law, Mr. Vanstrand, P.L.S., on Glen Road. In the pulpit, or on the platform, we would not call Canon Logan a brilliant or attractive speaker. Matter, solid and safe, was his, rather than the well-rounded period; he possessed a well-balanced mind, and a firm hold on the due proportions of the Faith, and no parishioner following the doctrine taught by our departed brother, could err either on the side of excess or defect, in the teaching and practice of the Church. Simple and sincere, candid and courteous, were the characteristics that adorned his life, and yet no man was more practical; none could more readily see at a glance the way out of a complicated business tangle. In this respect the Synod of the diocese has reason to be thankful to the deceased Canon for

freeing it, by his timely and judicious counsel, from many a serious pecuniary trouble. In social life he was quiet, calm and self-possessed, yet, like his countrymen, Scotch wit and general pleasantry were always appreciated by him, and without any bitterness or sting, in his own happy style he would delight his audience with anecdotes of departed friends, both in the land of his birth, and of his adoption. As to duty, duty was the rule of his quiet life—duty to his country and to his Church. A few years ago he lost a noble son, the pride of his heart, one of the most rising physicians and surgeons of the day. The father was at Whitby helping the Rev. Mr. Fidler, when he received the sad telegram; he came on to Toronto, and though the heart was in agony of grief, he at once came to secure services for Whitby on the following Sunday. Not knowing the terrible ordeal he was passing through, we met him with our usual pleasant greeting, and when he told us of his grief and we apologized for our ill-timed levity, we can never forget the sweetness with which he calmed our self-reproach for the thoughtless saying to which, in ignorance of his sorrow, we had given utterance. A life of work for Christ, in the parish, in the diocese, on various committees, in collecting money for the Superannuation Fund, bringing peace and rest to the heart and family of many an aged and enfeebled brother—with all these sterling traits of heart that go to make up the gentleman and the Christian, no wonder we feel his loss, and no wonder the Ruri-Decanal Chapter at its meeting on the 13th inst. passed, by standing vote, the resolution of regret for his death, and sympathy with Mrs. Logan and the family. While mentioning the work of this gentle and noble Christian priest, and glorifying our Father for the many graces, worthy of all imitation, with which He endowed our departed brother, not the least of these was the insight into the blessed mysteries of the revelation of the Divine mind to man. On no works of his own did he rely for salvation, on none of his many acts for the cause and Church of God, did he count as giving him a claim to a reward beyond the grave; his life-long study and longing desire was to be found in Christ, and his prayer ever was:

"O Father! look on His anointed face,
And only look on me as found in Him."

The funeral took place at 3 p.m. from the Canon's late residence to St. Simon's Church; the body was borne by six of his brethren. The Lord Bishop and the Rev. Canon Sweeny received the coffin at the church door, and preceded it up the aisle, reading the accustomed sentences of the burial service. From the church the funeral passed on to St. James' cemetery, where the bishop committed to their final resting place all that remained of a just and good man. R. I. P.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$293 00
W. T. H. Selby, Orillia	1 00
H. F. W.....	10 00

BROTHERHOOD OF ST. ANDREW.

The next Convention of the Brotherhood of St. Andrew will be held in the City of Montreal on the 9th, 10th, and 11th of October next, with in all probability a "quiet day" on the 8th. This is likely to be a large gathering of Canadian Brotherhood men, and we understand that one of the English bishops may be present. A representative committee has already been appointed by the

Council to undertake work in connection with this Convention, and a circular letter to the various Chapters will very shortly be issued by the Montreal committee. Chapters have lately been formed at Trinity Church, Andover, N.B.; St. Mary's Church, St. John, N.B.; St. Albans Church, Delhi, Ont.; Christ Church, Stanstead, Quebec; St. John's Church, Strathroy, Ont., and St. Bartholomew's Church, Ottawa. A meeting of the Toronto Chapters was held lately in the school-house of All Saints' Church, and matters connected with work on the Island and amongst the shipping at the docks were discussed, and committees appointed to arrange details. It is earnestly hoped that it may be possible to hold a service on Sundays at Hanlan's Point this summer, under the auspices of the Brotherhood, and by permission of the Church authorities.

THE MISSIONARY FIELD.

WEST INDIES.—The Synod of the Diocese of Jamaica was held at Mondego Bay on the 11th, 12th, and 13th ult. The Primate presented a memorandum with regard to the Brotherhood of St. Andrew, which, after setting forth the principles of the Brotherhood and its extension from the United States to other branches of the Anglican communion, gave an outline of the proposed arrangements for establishing a branch in Jamaica, and partly attaching thereto and partly merging therein the work of the Church Army, of the Lay-Helpers' Association, and of the Jamaica Church Missionary Union. After the Primate had replied to several questions, the Synod agreed to the starting of the Brotherhood, the matter being left in the hands of the Primate.

INDIA.—*Tinnevely*.—The bishop in his charge of January 15th, refers to the religious state of the people in the diocese, especially of the Europeans, and called attention to the growing irreligiosity of the upper classes. Men of moral and philanthropic excellence were neglecting public worship. Doubtless in this respect England was not better than India, but out here it was more marked, as those people were the leaders of society. Others, not avowedly agnostics, reserved their judgment. This wide prevalence of agnosticism was the most serious problem facing us. What remedies should be proposed? Probably for those who openly professed agnosticism we could not do much. . . . For those who have not yet thrown off religious observances, sermons dealing fairly with the points of difficulty raised in the current literature of the day would doubtless prove of value. The reasons for belief should be given, and not mere statements of dogma made. The inadequacy of substance and matter in our sermons had much to do with the small attendances at services of which we sometimes complained. . . . The disregard of Sunday was closely connected with the former evil, and it was important that definite instruction should be given on the subject. It was coming more and more to be utilized merely as a day for pleasure. Let it, however, be defended on true grounds. . . . In maintaining the obligation of its observance, the true principle underlying the command must be emphasized. All time belongs to God, and a seventh part is given to Him as a token; all work belongs to God, and by the dedication to Him of a definite portion, the whole is sanctified. The Sabbath was made for man for his highest good. To think that that was attained by the indulgence in mere amusements was surely wrong. The Lord's Day had no historical connection with the Sabbath. It was directly connected with the Resurrection, of which it was the memorial. . . . It appeared that the Jewish scruples with regard to work on Sabbath Day found no place in the minds of the early Christians; they worked on it as on other days. Later, however, it was made a holiday that it might the better be a day for worship. It was the Lord's Day, and therefore, a day to be spent in a way which would please Him. It was given as a day for the cultivation of our higher nature; to use it as a mere day of amusement was to degrade the day to a common holiday. It was given to draw us nearer to heaven; to use it for mere pleasure was to strengthen the ties

which bind us to earth. Drawn down, may be, during the pursuit of our ordinary avocations, we were to rise again and seek spiritual things."

Bishop Tucker, in Uganda, says that, with regard to the capital of the country, it is apparent that in material things there is a much greater measure of prosperity now than when he was there before. "But the contrast," he adds, "between now and my first visit in 1890 is even more marked. Then, comparatively, Uganda was a desolation. Now, however, we see a vastly different state of things. In the first place, order reigns. It is no longer the drum-beat from morning till night, and the gathering together of excited crowds. If the drum beats, it is either to call the people together for service in the great church or for classes in the various teaching-houses. It is true that from time to time, as a chief comes and goes, his movements are marked by the beat of the drum. But then the beat is known, and only stirs those who are immediately interested. But, besides the comparative quiet of the place, another sign of progress is the great increase in cultivation. In 1890 many of the gardens in the capital had fallen into ruin, and were little better than waste lands. Now, however, not only have these gardens been reclaimed, but fresh land has been taken into cultivation. The result is that Mengo is now one great garden. A further evidence of increased prosperity is the amount of building that has been done during the past three years, and more especially since the proclamation of the Protectorate. Every chief of consequence has now a double-storied house, and the improvement in the houses of the lower classes is very marked. The roads, too, have been greatly improved; the swamps have been mostly bridged, and some have even been drained." But the evidence as to the progress made in spiritual things is, the bishop says, even more pronounced. "For instance, not only is the hill of Namirembe crowned with a beautiful new church, accommodating some four thousand worshippers, but in the districts around the capital some three-and-twenty churches bear witness to the spread of the Gospel. These churches are regularly served from the capital, and as regularly gather their hundreds together for worship on the Lord's Day. . . . There are now, I believe, more than two hundred of these churches scattered throughout the country. The decent and orderly way in which the services (so far as I have seen them) are conducted is another token of the advance in spiritual things." The bishop goes on to tell of a missionary meeting held in the capital, when nine new missionaries (natives) were sent forth to their work. The bishop has held a series of confirmation services, at the first of which sixty-eight men and thirty women received the laying-on of hands. "One very interesting incident of the service was the coming forward for confirmation of two blind men, one of whom had lost both his ears. They had been cut off by order of the king some years ago by way of punishment for some offence or other. Both men in their sightlessness were victims of the king's cruelty." On the road to Gayaza, the bishop's guide, when about one hour and a half from Mengo, pointed out to him a spot, the sight of which, in connection with its history, filled the bishop with horror. "A huge trench lay before me, surrounding a considerable piece of land at the bottom of the valley. It seems that the former Namasole, or Queenmother, gave orders that all who claimed relationship to the royal family were to be isolated on this piece of land. Houses were built for them, in cruel mockery, for no food was given to them. There they were starved to death, several hundreds of them. Such were the doings of those in authority in Mtesa's time, not very long ago; and there was I, a Christian minister, on my way to hold a confirmation, permitted to gaze upon the scene of horror. How changed the times! 'Thank God, that day is over!' was the exclamation which came from my heart as I resumed my journey."

The piles of old London bridge, driven 800 years before, were found to be in good condition when the new bridge was erected in 1859.

REVIEWS.

A YEAR'S SERMONS. By S. D. McConnell, D.D. Author of "History of the American Episcopal Church," "Sons of God," etc. 12 mo., pp. 310. Price \$1.25. 1896. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

This volume comes nearer to the idea of sermon stuff than to that of sermons, and, in fact, there is not a sermon in it, but there is the material for a good many. Dr. McConnell gives a series of studies upon selected passages of Scripture, where he has tried to reach the inner purpose in the mind of the writer and of the spirit that moved him to write. He follows the course that a wise preacher will pursue in first working out his subject in all its aspects, before he has placed his text on the paper or commenced his sermon. We are often exposed to the trial of listening to what has no connection with the text, and to an exposition which is too manifestly extemporized as the preacher writes or speaks. This is obviated by first prosaically realizing what the Scripture is intended to teach. Thus, for instance, Dr. McConnell asks how "the friendship of the world is enmity with God," because we must spend our life in the world where God has placed us, and we can scarcely imagine that our relation to it would from the outset be hopeless. But if we look at the character of the "friendship" that is here alluded to, our difficulty vanishes; it is "the illicit friendship of the married wife for a man who is not her husband. The church is the bride, the Lamb's wife. Her husband is not exacting or jealous of any innocent affection, but he condemns unsparingly and without relief her illicit affection for the world." (p. 150.) Again Dr. McConnell asks how the "well-doing" of the Christian world can be used to-day as proof "to silence the ignorance of foolish men." Both Christian and secularist draw back from the test of showing the effect of religion upon individuals, but there is no doubt about the civilizing and uplifting influences that have issued from Christianity, so that our position of comfort and light in the present day is due to the "well-doing" of the members of Christ. We commend the volume both for the special studies, and for the idea of the preacher's working his subjects so methodically. (P. 202-4.)

A CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPEL ACCORDING TO ST. MARK.—By the Rev. E. P. Gould, S.T.D. Price 10s. 6d. Edinburgh: T. & T. Clark. 1896.

We give a hearty welcome to this new volume of the International Critical Commentary, and especially recognize the promptness with which the volumes of this great series are appearing. We have already pointed out that here, for the first time, we shall have a complete and uniform commentary on the whole Bible, in which there will probably be no weak places, so that clergy and laity alike may place these volumes on their shelves with the assurance that they are getting books quite up to the scholarship and research of the day. If the commentary on St. Mark should not excite the same interest as Dr. Sanday's on St. Matthew, that will result from the contents of the two volumes rather than from any inferiority of treatment. Dr. Gould's work on St. Mark, whether critical or expository, is simply first rate. It is thorough and courageous, without being offensive to the conservative. Conservative, indeed, in some respects, the book may be said to be, since it does by no means deny or ignore either the Godhead of Christ or the supernatural element in His life. Yet we can see that the author is not unwilling to minimize the miraculous. We are not quite able, for example, to go with him in his remarks on the Gadarene Swine. We are not prepared to give up the doctrine of demoniacal possession. On other points, too, we venture to differ from him, as on the subject of St. John's remarks on Judas. We fear that we must accept his judgment on the concluding verses of St. Mark's Gospel. It is hardly possible to believe that they formed a part of that Gospel as originally written. But, however, we may agree or disagree with some of Dr. Gould's opinions, he has given us here a commentary which no student of the New Testament in Greek will do well to neglect.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON.

CHATHAM.—The Easter services in St. Mary's and St. Paul's Churches were of a very interesting and appropriate character, and were well attended, although the weather was less favourable than usual. There was a good attendance at the 1st celebration of the Holy Eucharist at St. Paul's at 8 a.m. The 2nd service was in St. Mary's at 11 o'clock, and consisted of a celebration of the Holy Eucharist preceded by morning prayer. The 3rd service was at St. Paul's at 3 o'clock p.m. The usual Easter hymns were sung heartily, the altar was adorned with flowers, and there was a good attendance. The 4th service at St. Mary's was largely attended and much appreciated. The singing was exceedingly good and the service was rendered very reverently. The organist, Miss Helena Goggin, did her part admirably. The floral decorations provided by the choir were very beautiful and suitable for "The Queen of Festivals." The offerings, amounting to \$31, were for the sick and needy. The regular Easter meeting of St. Paul's Church was held on Monday, April 6th, at the parish church Upper Chatham, the rector, Rev. Canon Forsyth, in the chair. The accounts of the year were submitted and passed, showing the affairs of the church to be in a satisfactory condition. Wardens—George Burchell and F. E. Winslow, who were also appointed delegates to Synod. The church improvements committee's report showed that there had been expended on the recent improvements made on St. Mary's Chapel and connected property, including the furnishings, \$3,089.40, exclusive of the memorial windows, which had cost about \$1,200, or a total expenditure of more than \$4,000, all of which has been paid. It is proposed to proceed with the improvement of the exterior of the chapel as soon as the means of paying for the cost of the work shall be provided, and Messrs. Danville, Neale and Hocken were appointed a committee to secure subscriptions for this object, and also to further develop the weekly envelope system of offerings for the Parochial Fund. The following resolution was passed unanimously: "Resolved that the vestry of St. Paul's Church, having in view the interior renovation of the parish church, the more recent remodelling of the interior of St. Mary's Chapel, and the work done on the rectory and Sunday-school building—all of which are paid for—desire to express their gratitude to God that our congregations are thus enabled to offer worship and praise and receive the ministrations of the Church in places and amid surroundings more suited to such sacred purposes than those of former years. We realize that the satisfactory position of this branch of our church work is very largely due to the industry of the ladies of both congregations—particularly those organized as the Guilds of St. Mary, St. Agnes and St. Paul—and we tender to them and to those guilds, respectively, our grateful acknowledgment of their industry and self-denying labours. We also thank the many individual subscribers to this special purpose for their liberality, which has so supplemented the ladies' funds as to enable us to pay all charges incurred in the work. Our acknowledgment and thanks are, however, especially due to our esteemed rector, Rev. Canon Forsyth, to whose unremitting diligence, indifference to discouragements, excellent architectural taste and business capacity, we are chiefly indebted for our gratifying progress in making our church buildings more suitable than formerly as places of divine worship, and we recognize in his efficient labours in this regard, and in the faithfulness and self-denial of his spiritual ministrations, incentives to continued effort for the completion of the work of Church renovation in which such satisfactory progress has been made." In acknowledging the resolution passed at the vestry, the rector referred to the hearty cooperation of the members of the congregations by which difficulties had been surmounted, and he paid a warm tribute to the ladies' guilds, without whose valued aid the work which was so generally approved could not have been accomplished. He hoped that their continued zeal and labours would go far in enabling the committee to carry the improvements to completion.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

RICHMOND.—*St. Ann's*.—The Rev. Mr. Hepburn occupied the chair at the vestry meeting, which was most harmonious, and the financial report very satisfactory. Wardens—F. T. Mappen and William Spier.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—An important meeting of the Board of Management of the Domestic and Foreign Mission Society was held last week in St. George's school house, under, for the first portion of the proceedings, the presidency of His Lordship Bishop Bond, His Grace Archbishop Lewis subsequently occupying the chair. Amongst those in attendance were the following:—The Most Rev. J. T. Lewis, D.D., Archbishop of Ontario and Metropolitan of Canada; the Right Rev. W. B. Bond, D.D., Bishop of Montreal; the Right Rev. Arthur Sweetman, D.D., Bishop of Toronto; the Right Rev. H. T. Kingdon, D.D., Bishop of Fredericton; the Right Rev. M. S. Baldwin, D.D., Bishop of Huron; the Right Rev. Charles Hamilton, Bishop of Niagara; the Right Rev. F. Courtney, D. D., Bishop of Nova Scotia; the Rev. Canon C. H. Mockridge, D.D., secretary-treasurer; the Rev. E. Y. Crawford, Halifax; the Rev. Canon Von Island, Bergerville, P.Q.; Captain Carter, Quebec; the Rev. Rural Dean W. E. Cooper, Campbellford, Ont.; the Ven. Archdeacon Brigstocke, St. John, N.B.; the Very Rev. Dean Carmichael, the Rev. G. O. Troop, Montreal; Dr. L. H. Davidson; the Ven. Archdeacon of Kingston; the Rev. Rural Dean Pollard, Ottawa; the Rev. R. V. Rogers, Q.C., Kingston; the Rev. P. L. Spencer, Thorold, Ont.; Judge Senkler, St. Catharines, etc. The chief question discussed was that of the appointment of a paid secretary-treasurer for the society. This matter has been before the Provincial Synod already, where it has been threshed out at great length. Dr. Mockridge is at present acting in this capacity at a salary of \$2,000 per annum. The matter was finally referred to a committee, which was to reconsider the whole subject, and report to the Board of Management their view of the matter. After dealing with the legality of the matter, the report stated that, with reference to the present circumstances of the Domestic and Foreign Missionary Society, the committee was of the opinion that it was advisable that the offices of secretary and treasurer be kept distinct, and be kept by separate officers, as in former years, and it was recommended that the Board of Management appoint, at such time as it might deem best, a committee to obtain the services of some well qualified layman to act as treasurer, with such allowance from the Board as might be necessary to meet all necessary expenses. With respect to the office of general secretary, the committee was of the opinion that the best interests of the society would be promoted, especially in view of the reduction in available income, by having a clergyman to act as honorary general secretary, with such allowance from the Board as might be necessary to meet unavoidable expenses. The committee, therefore, recommend the Board to appoint, at such time as it might deem best, a committee to seek for such an honorary general secretary. With respect to the missionary magazines, the committee was of the opinion that the duties connected with them did not necessarily form part of the work of the general secretary, and might, with advantage from some points of view, be discharged by a clergyman or layman, with such gifts as would make the magazines pay the cost of editing and management. The committee, therefore, recommended the Board to appoint a committee to seek for a clergyman or layman to be put in charge of the two magazines, with the privilege of all that might be made over and above expenses for some period to be agreed upon, the said magazines to be always under the control of the Board. It was also recommended that the Board of Management make such appeals to the bishops of the several dioceses, and to each clergyman, as might induce them all to take a warmer personal interest in the Domestic and Foreign Missionary Society. In submitting its recommendations, the committee desired to remind the Board that, at the meeting in September, the stipend of the secretary-treasurer was voted for one year, and it accordingly recommended that the position and prospects of Rev. Dr. Mockridge, who had always done his best for the society, should be carefully considered, and that a committee should be appointed by the Board to confer with him, and to report for the consideration of the Board, such arrangements as would be just to the society and to Rev. Dr. Mockridge. After considerable discussion the recommendations of the committee were finally adopted, with the addition of the following words: "And in case the committee fail to find a suitable person for the office of secretary, as proposed, the committee be empowered to engage a clergyman as secretary, at an income of not more than \$1,000 per annum."

Missionary Meeting.—The Right Rev. the Lord Bishop of Huron and the Rev. Canon Mockridge, D.D., of Toronto, addressed a missionary meeting held last week in the school house of St. George's Church. The meeting was in connection with the Domestic and Foreign Missionary Society. A collection was taken up in aid of the missionary build-

ings at Nagano, Japan. The speakers were listened to with attention and applause, and there was a large audience.

CHAMBLEY.—*St. Stephen's*.—Wardens—J. W. Howard, Windum B. Gustin, and they were also appointed delegates to Synod.

LACOLLE.—*St. Saviour's*.—Wardens—J. Stewart and R. Outhet. Delegates—Joseph Braithwaite and H. Haycroft.

ST. JOHNS.—*St. James' Church*.—The rector, Rev. W. Windsor, presided at the vestry meeting. The financial statement of the past year shows the total receipts were \$2,935.34, and the disbursements \$2,930.90. As every outstanding obligation in connection with the church has been paid in full, the church starts this year entirely free of debt, and with a small balance on the right side of the ledger. The result was of course deemed highly satisfactory, and the wardens were congratulated on the result of their exertions. Wardens—J. B. Stewart and Henderson Black. Delegates—E. R. Smith and G. H. Wilkinson.

ORMSTOWN.—*St. James'*.—The Rector, Rev. A. D. Lockhart, presided at the vestry meeting. The churchwardens' report was very gratifying. Wardens—S. Cottingham and Wm. Rice, sr., and they were elected delegates to Synod.

FARNHAM.—*St. James'*.—The Rev. T. W. Mussen presided at the vestry meeting. The churchwardens' report was most satisfactory, and the thanks of the vestry were passed recognizing the faithful services of the officers of the past year. The following resolution was also adopted: That the thanks of the vestry be tendered to Miss Slack as organist, and to the members of the choir generally for their faithful and efficient services in leading the congregation in the musical parts of public worship. Wardens—W. L. Hibbard and C. E. Travers. Delegates—G. E. Loud and Dr. Slack.

FRELIGHTSBURG.—*Bishop Stewart Memorial Church*.—The vestry meeting was very harmonious, and the financial statement very satisfactory. Wardens—Ason Westover and Peter Young. Delegates—Major D. Westover and W. B. Davidson.

WATERLOO.—*St. Luke's*.—The attendance at the vestry meeting was large, and the churchwardens' report was quite satisfactory. Wardens—Geo. Moynaw and Alfred Gilmour. Delegates—A. Robinson and Geo. Young.

BEDFORD.—*St. James'*.—Vestry meeting, with the rector, Rural Dean Nye, in the chair. There was a good attendance, and the proceedings were most harmonious and satisfactory. The wardens' accounts for the year were read and adopted, and the usual votes of thanks were passed to those gentlemen and to the organist and choir. Wardens—E. Cosbett and A. B. Foster. Delegates—Dr. A. D. Struthers and E. W. Morgan.

KNOWLTON.—*St. Paul's Vestry*.—The financial statement showed the expenses of the parish to have been fully met, some \$650 expended on the rectory, interest on loan paid, &c. The offertories of the parish church, collected over \$600. Wardens—S. F. Belknap and H. C. McKeown. Delegates—Hon. Judge Lynch, J. P. Hall and F. A. Knowlton.

STANBRIDGE EAST.—*St. James' Vestry Meeting*.—The wardens' financial statement was most satisfactory, leaving a balance in hand after paying all expenses of \$182.06. Wardens—E. H. Baker and C. S. Moore. Delegates—E. H. Eaton and H. Beatty.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON

ARNPRIOR.—The services on Easter Sunday were very bright, and the music exceedingly well rendered. There were about 100 communicants at the early and mid-day celebrations, which is the largest number during the incumbency of the rector, Rev. Mr. Coleman. The church was beautifully decorated. Much credit is due Miss Fanny Slack and Miss Fanny Moles, also Mr. Walter Scrim and Willie Dixon, who gave valuable assistance. The Lenten offerings of the Sunday-school children amounted to over \$80. Only three Sunday-schools in the Diocese last year gave more. At the Easter vestry meeting the finances of the church were found in a most satisfactory condition. Everything was paid for and a balance to the credit of the church in the bank. Wardens elected—Dr. Cranston and F. Cole. Delegate—B. V. Stafford.

CORNWALL.—*Trinity (Memorial) Church*.—The Lenten services in this parish were exceedingly well

attended, over 150 persons being often in attendance. The daily services during Holy Week brought a large number to the House of God. The services on Easter Sunday surpassed all expectation. At 8 a.m. there were 108 communicants, and 118 at 11 a.m. All the services on this day were of a particularly joyful character. At 3.30 p.m. there was a children's service of song, the pupils of the Sunday-school marching in procession from Trinity Hall to the church. Altogether, Easter Sunday in Trinity Church, Cornwall, was a particularly joyful day to both priest and people.

EGANVILLE.—Two years ago on Easter Day, the congregation assembled in St. John's Church to commemorate the great annual festival of the resurrection numbered ninety people, but six of whom remained to receive Holy Communion. At another church in the mission, no one came forward to receive the Holy Sacrament. During these two years considerable work has been attempted, and God's blessing thereon made manifest. This year on Easter Day, the congregation in St. John's Church numbered one hundred and eighty, the seats being inconveniently crowded, and there were sixty-eight communicants, while at the other church there were twenty-five communicants at an early celebration. The number actually communicated during the year was one hundred and sixty-one. Twelve months ago the mission voluntarily relinquished the grant from Mission Board, and started on its career as a self-supporting parish, and at Easter this year it has a fair financial statement, which it hopes to improve on during the ensuing year. There are still a great many non-communicating parishioners, though their number has just been reduced by twenty-three, who at Easter communicated for the first time in several years. There should be two hundred and fifty communicants, whereas there are but one hundred and sixty-one. Still, there has been progress, which on the whole is really encouraging. The people are sympathetic, helpful and responsive, and there is much ground for hope that in a few years the parish may become one of the strongest and foremost in the diocese. The Church population is one hundred and nine families. During the year there have been two hundred and three Sunday services, ninety-seven week day services, and thirty-seven celebrations of the Holy Communion. There are three stations in which are held four services every Sunday, exclusive of early celebrations on two Sundays in the month. During Holy Week there were to have been four services daily at different points in the parish, but on some days the fourth service was not reached owing to impassable roads. The annual vestry meeting was largely attended, and excellent officers appointed for the year. The rector and parishioners are looking forward to a year of more than usual prosperity. Nothing having been recorded in the CANADIAN CHURCHMAN from these parts for more than a year, we send you these items as an evidence of the Church's life and growth, knowing how many of your readers rejoice in observing such signs. Bishop Hamilton's election has been well received throughout the county, and he will be heartily welcomed when he visits these parts.

DUNGANNOON AND MONT EAGLE MISSION, NORTH HASTINGS.—Brother Neale, of the Lichfield Brotherhood, Wolverhampton, a young man twenty-one years of age, active and experienced in Church work, has just come to the mission. On Wednesday before Easter, at Evensong, in St. John's Church, Bancroft, he was inducted and welcomed to his new sphere of labour in the Canadian Church. On Good Friday, Brother Neale conducted the three-hour service, commemorating our Lord's agony on the cross.

BROCKVILLE.—St. Peter's.—A very interesting ceremony took place in this church on Saturday afternoon, the 11th ult., the unveiling of a splendid stained glass window by the Archbishop of Ontario, the cost of which has been provided in a bequest for this purpose by the late Samuel Keefer, Esq. It will be a lasting memorial of that highly respected gentleman's life-long affection for St. Peter's Church. The inscription on two panels of white opalesque enamelled glass below the figures, tells its own story, and reads as follows:

TO THE GLORY OF GOD.

SAMUEL KEEFER, ESQ. C. E.

Oftentimes Warden and Delegate to the Provincial and Diocesan Synods, bequeathed this window to St. Peter's Church, Brockville.

Born, Jan. 22, 1811—Died Jan. 7, 1890.

"HE WAS A GOOD MAN."

(Acts xi. 24.)

The subject of the glass, which is placed in the large western transept window, the most prominent in the church, is our Lord's charge to St.

Peter. The design was selected from the famous cartoon of Raffael, figures of Christ and the three Apostles, St. Peter, St. James and St. John, being very carefully copied, and the accessories as nearly as possible to adapt them to the available space. The style of ornament chosen is early English Gothic, and the exquisite blending of the colours and the delicate tracery of the border are in perfect harmony with the rich colours of the figures. The window is composed of two lights, each being 13ft. 3in. high and 2ft. 6in. broad, with a top tracery light in which is a figure of an adoring angel. The space permitted the subject being treated somewhat generously, and by the removal of a transome there is no obstruction to the picture, in which the figures are of good size, with sheep as in the cartoon, and a lovely background of palms and effective scenery. For those not acquainted with the original, it may be stated that our Lord is represented as standing and looking at the kneeling Apostle, who holds two keys in folded arms, with one hand pointing backwards to the sheep and the other extended to St. Peter, as expressing the charge, "Feed my Sheep." St. John and St. James stand behind earnestly looking at the risen Saviour. The manner in which this great masterpiece has been reproduced in glass reflects the utmost credit on the artistic taste and skill of Messrs. Harwood & Sons, of Prescott, Ont., to whose firm the execution was entrusted. They have done more than justice to the design, and it is safe to say that the cost of the window would have been doubled had not the artist and the manufacturer been so close to Brockville. The old coloured glass in the window has been removed to another in the rear of the church, and will complete the stained glass in all the windows on the west side. St. Peter's is receiving several new ornaments. On Easter Eve a handsome polished and enamelled brass in memory of her parents, Mr. David Jones and wife, was put up by Mrs. Macdonald, of Woodlawn. A floriated cross in a cipher runs up in the plate, the inscriptions being on both sides in letters of red, blue and black, with a legend underneath, "The memory of the just is blessed." These memorials will probably be followed by others commemorating some of the old worthies of Brockville, who in their generation worshipped in the mother church of St. Peter's, and among whom none are more worthy of remembrance than that truly good man, Samuel Keefer, whose beautiful window has just been unveiled.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

The Lord Bishop of Toronto will (D.V.) hold his next general ordination in the Cathedral Church of St. Alban the Martyr on Trinity Sunday, May 31st. Candidates for both the diaconate and the priesthood will please meet in the Synod rooms on Wednesday, May 27th, at 10 a.m. For copies of the signs and letters testimonial, all should apply forthwith to the examining chaplain, Rev. A. J. Broughall, St. Stephen's rectory, Toronto.

St. James' Cathedral Vestry Meeting. Wardens elected—R. N. Gooch and Colonel Grasset. Delegates—J. G. Hodgins, LL. D., J. K. Kerr, Q.C., and A. W. Grasset.

St. Margaret's.—The rector, Rev. R. J. Moore, who left the city on Monday last for England for a much-needed holiday, was last Thursday evening presented with a return ticket by his congregation. The presentation was made by the Churchwarden, Mr. J. R. Code, who spoke of the work done by the rector during the five years of his ministry, and of the warm place he occupies in the hearts of all his people. Mr. Moore was deeply affected when he rose to reply, and after thanking his congregation for the practical evidence of their affection, made a strong appeal for earnest work during his absence. Mr. Beverley-Jones also spoke of Mr. Moore's faithful work. The rev. gentleman expects to be absent two months, and during that time the services of St. Margaret's will be conducted by Rev. Prof. Clark, of Trinity College.

The last regular monthly meeting of the Church of England Sunday School Association was held in the school-room of All Saints' Church. The attendance was very satisfactory, comprising about 300 teachers representing 27 schools, and on motion of the rector of All Saints', Rev. A. H. Baldwin, the Rev. Dr. Pearson, of Holy Trinity Church, took the chair. "How to improve the Sunday-School System," was ably spoken to by the Rev. C. L. Ingles and Mr. C. R. W. Biggar, after which short addresses were given by Miss Jeanette Osler, Rev. Canon Sweeny, Rev. T. Street Macklem, Messrs. G. B. Kirkpatrick, S. G. Wood, and others. Mr. Ingles pointed out the advantages that would be obtained by a system of separate class-room instruction in Sunday-schools; and also suggested a number of ideas which would tend to increase the interest of

pupils in the school. Mr. Biggar, in an admirably practical address, showed why the separate class-room system was not feasible at present, and directed his remarks as much to the clergy and congregation as to the teachers. The former, he thought, should seek to preach sermons that could be understood by the children, and the latter should manifest more active interest in the work of the Sunday-school. The establishment of a weekly Bible class for teachers, a museum to contain models of eastern architecture, etc., together with a reference library for teachers, and an annual public examination of the children, were also strongly urged. The closing services of the association will be held in St. Albans Cathedral on the evening of May 21st. The sermon will be preached by Rev. Canon Sweeny.

Religion in Public Schools.—At a conference of committees from the Synods in Ontario held in Toronto last week, there were present, among others: Bishop Sweatman in the chair, the Rev. Dr. Langtry, the Rev. Prof. Clark, the Rev. Provost Welsh, the Rev. J. C. Roper, the Rev. Dr. Sheraton, the Rev. Herbert Symonds, the Hon. S. H. Blake and Mr. Barlow Cumberland, from the Toronto Synod; the Rev. Canon Bland, Rural Dean Armitage, the Rev. Canon Spencer, the Rev. C. E. Whitechurch and Mr. A. G. Heaven from the Niagara Synod, and the Rev. H. A. Thomas, the Rev. C. R. Gunn and the Rev. D. Deacon from the Synod of Huron. The following resolutions were adopted: Moved by Rural Dean Armitage, seconded by the Rev. Prof. Clark—that this conference, consisting of representatives of the diocesan committees of Toronto, Huron and Niagara, concurs in the action taken by the Synod of Toronto, asking for an amendment of the School Law of the Province of Ontario, in order to make provision for religious instruction being given for one-half hour daily during school hours, by the ministers of the various Christian communities, or their representatives, to the children of their own communion. Moved by Mr. Blake, seconded by Dr. Langtry—resolved that a committee be appointed in connection with such other Synods or bodies as will join therein, to wait on the Minister of Education and urge further provision for religious instruction in the Public schools in the Province of Ontario, by giving half an hour daily during school hours for such instruction, and by the introduction of the Bible as a text-book in such schools, to be read, memorized and made the subject of examination, the committee to report to the several diocesan committees. In accordance with the second resolution the following committee was appointed: The Revs. J. Langtry (convener), Canon Bland, Canon Richardson, J. C. Roper, Prof. Clark, Canon Sheraton, Provost Welch, Prof. Worell, C. L. Ingles, the Hon. S. H. Blake, John Hoodless, V. Cronyn, Barlow Cumberland, S. G. Wood, C. R. W. Biggar, and Chancellor Walkem.

ORILLIA.—St. James' Vestry Meeting.—The rector, Rev. Canon Greene, in the chair. The financial statement showed total receipts to be about 3,875 and expenditures about 3,080, leaving a balance of about \$844 on hand, with a few outstanding liabilities. Wardens—Dr. A. E. Ardagh and C. E. Fitton. Delegates—Dr. Corbett, T. Haywood and D. L. Hill. There was a large attendance at the Easter service; there were 287 communicants. The offertory was over \$440.

We regret to record the death of Mrs. Henry W. Fitton, who has been ill for some months; she passed peacefully away on Sunday, 12th. Mrs. Fitton has resided in Orillia for over 34 years and has been universally respected. The funeral was largely attended, testifying in no small measure the esteem in which the deceased lady was held. A husband and three sons survive her. The latter are Mr. C. E. Fitton, D.L.S., Orillia; W. Fitton, Bank of Toronto, Toronto, and Cecil Fitton, D.D.S., Simcoe.

The Rev. F. W. Shepherd, assistant missionary for the past two years to the Cardiff and Monmouth Mission, Toronto Diocese, has been appointed by the Lord Bishop to Haliburton in the place of the Rev. F. E. Farncomb, resigned. Mr. Shepherd enters upon his duties at Haliburton the first Sunday in July.

NORWAY.—St. John's.—A very successful concert was given in Boston Hall last Wednesday evening in aid of the fund of this church. It was quite a success and highly appreciated by the large audience.

WESTON.—Services were held in St. John's Church during the Lenten season on every Wednesday and Friday evening, at which addresses were delivered by Toronto divines. During Holy Week, morning prayer was said by the Rev. Mr. Rich every morning in addition to the Wednesday, Friday and Saturday evening services. A lantern service given by Professor Huntingford, of Trinity College, is especially noteworthy as being of a deeply religious and solemn nature. The Easter services were very impressive.

An early celebration was held at St. John's. The golden sunlight flooded the church and touched with brightness the white hangings and Easter flowers of the altar, reminding one of the peculiar joyousness of this the highest festival of our Church. There were between forty and fifty communicants. Morning prayer, followed by Holy Communion, was held at St. Philip's at eleven o'clock, and a very bright children's service at St. John's at three o'clock. Evening prayer was also held there at seven o'clock, when a large congregation joined in the Easter hymns and listened to a most interesting sermon from the one hundred and eighteenth Psalm, which was delivered by the Rev. C. H. Rich, incumbent. The annual vestry meeting of St. John's Church was held at the parsonage on Monday night. Last year's wardens—Messrs. Holley and Weeks—were re-elected, with the following sidesmen: Messrs. E. T. Musson, John Weeks, W. Keys, J. K. Keefer, J. Humphries, B. Cowan, Jas. Irvine, C. Denison. A very satisfactory yearly report was presented. Mr. M. H. Keefer was re-appointed vestry clerk.

COLDWATER.—St. Matthias Vestry Meeting.—The Rev. J. H. Sheppard, the rector, took the chair. The retiring Churchwardens were re-elected, and Messrs. Chas. Robinson, Harry Borland and James Carlton were elected delegates. Mr. J. C. Steele, the vestry clerk, gave his report. The report of the retiring Churchwardens was passed and considered to be very satisfactory.

BOWMANVILLE.—St. John's.—At the vestry meeting the rector, Rev. R. A. Bilkey, presided. The proceedings passed off very pleasantly, and the financial statement showed a satisfactory balance on hand. Wardens—Mayor Loscombe and W. J. Jones.

NEWCASTLE.—St. George's.—The rector, Rev. Canon Farncomb, was in the chair. The attendance was large and the financial condition of the church was shown to be satisfactory. Wardens elected—D. McIntosh and C. Wright. Delegates—Samuel Wilmot and Thos. Gibson.

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

HAMILTON.—St. Thomas' Church.—The adjourned vestry meeting was held on Wednesday, the 15th inst. Canon Curran presided. The churchwardens reported receipts \$5,115.91, a falling off of \$90 as compared with the previous year. The expenditure amounted to \$5,115.91. The wardens expressed their utmost willingness to have St. Thomas pay its fair share of the episcopal and endowment fund of the diocese. The report on this score said: "It is the duty of every congregation to recognize the bishop of the diocese, no matter of what particular school of thought, as the official head of the Church, whose position should be suitably maintained." It was resolved that, in accordance with the terms of the wardens' suggestion, the apportionment of St. Thomas' Church to the episcopal endowment fund be hereafter paid. The report was adopted and ordered to be printed for distribution. The churchwardens were re-elected—Mr. Burton for the rector. Mr. Kittson for the people.

St. John's.—The adjourned vestry meeting of St. John the Evangelist congregation was held on the 13th inst. Rev. C. LeV. Brine in the chair. The auditors' report showed receipts to be \$1,439.28; disbursements, \$1,367.53; balance, \$61.75. This is an increase in revenue of \$98.42 over last year. Stewart Strathy was appointed rector's warden, and H. H. Robertson was elected people's warden; finance committee, E. F. Noyes, B. J. Troope, H. B. Western. Rev. Mr. Brine expects to leave for Portsmouth, N.H., about May 3. The Bishop has appointed Rev. S. Bennet, of Arthur, to the parish of Glanford. Mr. Bennet will take charge the first Sunday in May.

ANCASTER.—The Rev. Rural Dean Clark, M.A., has been appointed by the Bishop a canon of Christ Church cathedral, in recognition of his services as diocesan secretary during many years, and in preparing, as a member of important committees, the amendments of the constitution and canons of the Synod.

At a meeting of the Anglican chapter of Lincoln and Welland held in St. Catharines, Thursday the 9th inst., the possible removal of Bishop Hamilton was very fully discussed, and a respectful memorial was addressed to the bishop, stating the feeling of strong affection felt by the members of the deanery towards the bishop personally, their attachment to his sacred office, and expressing their prayer that the special guidance of the Holy Spirit may at the present juncture be vouchsafed to Bishop Hamilton and the members of the house of bishops.

HAMILTON.—At the afternoon session of the Women's Auxiliary in the cathedral schoolhouse, Wednesday, the 15th inst., the various officers presented their reports of the work done during the past year, which indicated progress and prosperity in all the branches. The report on organization showed that two senior and four junior branches were organized last year in Port Robinson, Stony Creek, St. Catharines, Georgetown, Oakville and Erin. Miss Halson, secretary of junior branches, reported that they numbered 20, with a membership of 690, an increase of 152 over last year. Total receipts for the year, \$533.18, an increase of \$168.26; expenditure, \$472.44; balance, \$211.52. The finance secretary's statement for the diocesan junior branches showed \$88 collected and expended; literature committee receipts \$228.43, and a balance on hand of \$91.61. The diocese will contribute \$75 towards Miss Smith's dispensary in Japan. Mrs. Webster, diocesan treasurer, presented her annual statement: Receipts \$1,828.29, an increase of \$61.59 over the last year; these include \$500 from Ascension Church, Hamilton, the largest amount raised. The expenditure for Northwest missions was \$167.50; education, \$367; India, \$90.50; Japan, \$197.67; diocesan missions, \$80.85; balance in bank, \$434.98; vouchers uncashed, \$176.11; total, \$1,828.29. The recording secretary reported 1,561 members in the 51 branches, seven more than last year. The president, Mrs. McLaren, read her annual report, in which she mentioned that since 1889 the number of branches has increased from 14 to 51; the receipts have increased from \$55 to \$1,840.29. It is expected that in 1898 funds will be raised to build a hospital in Japan. The receipts of the Domestic and Foreign Missions, of which the auxiliary is a branch, amounted to \$42,000 for domestic and \$15,553 for foreign missions during the past year. One branch in this diocese is arranging to send a lady missionary to the Northwest. Mrs. Sutherland reported 32 branches of the Dorcas society, which have sent out 76 bales of necessities to the Indians in the Northwest, which cost \$1,114.30 for material. All reports were adopted. Rev. J. Hines, of Devon Mission, Saskatchewan, delivered an address on the "Progress of Christianity among the Indians."

In the evening an at-home was held in the Church of the Ascension school-room, to which the delegates were invited. The room was prettily decorated by the King's Daughters. The programme included songs by Mrs. Wanzer, Miss Counsell and Mr. Alexander; instrumental duet by Miss A. Dunlop and Mr. Nicholson, and selections by the Sunday-school orchestra, under the direction of Mr. Grossman. At the morning services several resolutions were discussed, and it was decided that any branch shall be authorized to assist in parochial or diocesan work when requested by the clergyman, and the proceeds to be handed to the churchwardens. Members of the junior branches may become life members on payment of \$25. Following officers were elected: Mrs. McLaren, president; Miss Ambrose, recording secretary; Mrs. Stewart, corresponding secretary; Mrs. Houston, organizing secretary; Mrs. Sutherland, Dorcas secretary; Mrs. Sewell, secretary of junior branches; Miss Counsell, secretary-treasurer literature committee; Mrs. Reynolds, editor Leaflet; Mrs. Webster, treasurer.

NIAGARA FALLS.—The 120th meeting of the Ruri-Decanal Chapter of Lincoln and Welland was held at Christ Church, on the 9th of April, Rural Dean Armitage presiding. There were present the Ven. Archdeacon Houston, Niagara Falls; Canon Bull, Niagara Falls South; Canon Mackenzie, Chippewa; Rev. Robt. Ker, St. Catharines; Rev. P. L. Spencer, Thorold; Rev. J. C. Garrett, Niagara-on-the-Lake; Rev. R. H. Archer, Stamford; Rev. P. W. Smith, Fort Erie; Rev. Dr. Johnstone, Welland; Rev. A. Bonny, Port Colborne; Rev. S. J. Woodroffe, Homer; Rev. George Bull, Queenston, and as a visitor Rev. Dr. Roy, Suspension Bridge, N.Y. The meeting was opened with the service for the Holy Communion. The morning session was devoted to the critical study of Genesis i. from verse 6 in the original Hebrew, under the leadership of the Rev. P. L. Spencer, the study of the text, and exegesis of Ephesians v. from verse 15, under the guidance of Canon MacKenzie, and of the three first clauses of the Apostle's Creed, under the leadership of the Rev. J. C. Garrett. At the afternoon session the possible removal of Bishop Hamilton from the diocese was fully discussed and a memorial forwarded to the bishop stating the strong affection felt by the members of the Deanery for the person of the bishop, their devotion to his sacred office, and expressing their prayer that Divine guidance at the present juncture may be vouchsafed to Bishop Hamilton and to the members of the House of Bishops. The special subject of discussion in the afternoon was the progress of the Church in rural districts. The Rev. Robt. Ker read a very exhaustive paper upon the subject, in which he gave the fruit of a ripe experience. Canon Mackenzie spoke at some length upon the causes which hinder Church growth.

Rev. A. Bonny dealt with practical difficulties in Church extension. The Rev. Dr. Roy, by special request, gave his impressions of Canadian Church life. The members of the Deanery took part in what proved to be a very valuable and helpful discussion. The public service was held in the evening. Two pointed addresses were given on subjects of interest to Christian people. Canon Mackenzie gave a very interesting paper, "The Bible, the Word of God," in which he dealt with present day controversies in the secular press. The Rev. Robt. Ker gave a searching and timely address upon Christianity in relation to the problems of modern life. The members of the Deanery were most hospitably entertained at the rectory. The next meeting will be at St. Mark's, Niagara-on-the-Lake, the 4th of July.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

WALLACEBURG.—Church of St. James the Apostle.—Rev. A. Corbett, rector. The first Easter celebrated in the new church here was one that will long be remembered by its people. The beautiful building was decorated with flowers of the choicest kind, which were admired by hundreds who visited the church between services, and the ladies who had charge of this decoration are to be congratulated on their success. The Easter lilies which adorned the altar were most lovely, and the taste exhibited in their arrangement made the effect most charming. The altar was vested in white and gold. There was celebration at 9 a.m. (in future at 8 a.m.), and again at noon. The pastor, the Rev. A. Corbett, gave two addresses fitting the occasion, and the choir added much to the interest of the services with specially prepared music. In the morning two adults who had been brought up in the Methodist denomination received Holy Baptism, while at Evening Prayer two children were baptized, whose mother was also formerly a Methodist.

Easter vestry was held on the 7th inst. The wardens' report indicated solid and steady progress throughout the year. Wardens elected were C. Chubb and T. B. West. Mr. R. Marwood was elected delegate, and Mr. C. London, Vestry Clerk; Messrs. Wm. Poat, T. Kenny, Alfred Yates, J. Chubb and others were named as sidesmen. The Sunday-school shows remarkable and continual progress, with a very high average attendance per Sunday. Satisfactory increase in congregational membership is also reported. On the whole there is a bright and happy future indicated for the Church through the current year. Complete harmony and Christian fellowship reign throughout all departments of the Church. Votes of thanks were passed at the close of the meeting to the "Women's Auxiliary" and "King's Daughters'" circle for their valued assistance, especially to Mr. J. F. Webber, a young gentleman recently moved into the neighbourhood, for his generous and unsolicited donation of \$50 to the church building fund.

BECHER.—The annual vestry meeting of this church was held in the school-house on Monday afternoon at 3 p.m. The wardens' report also showed gratifying progress, all indebtedness being fully met. A marked increase is noticed in the congregational attendance and offerings throughout the year. Miss A. Boles has been appointed organist in place of Miss Cranston, who resigned. A special mission will be commenced here on April 21st. The wardens elected were Messrs. R. Phibbs and George Johnston. Delegate to Synod, Mr. B. Gibbons.

SARNIA.—St. George's Vestry Meeting.—Rev. T. R. Davis in the chair.—The rector read a brief summary of the statistics of the parish and of his work during the year. There were now 220 families connected with the congregation, some 30 families having been cut off by the rearrangement of the parish, and several having left town. During the year, the societies in connection with the church had been very active, and had contributed largely to the various funds of the church, as follows:—Ladies' Aid Society, \$207.55; King's Daughters, \$10.97; Women's Missionary Auxiliary, \$239.18; Junior Mission Band, \$78.78; Communion alms, \$38.46; a total of \$574.94. Mr. A. C. Clark read the report of the Building Fund. At last vestry meeting the church debt has been reported at \$3,641.66. During the year there had been raised for the fund \$402.83, which had met the interest and left a small balance to apply on the principal; so that the net debt now stood at \$3,451. This he thought very satisfactory, in view of the stringency of the times. Mr. Clark also read the report of the Organ Fund, showing \$638.18 to the credit of the fund. The churchwardens' report showed receipts of \$2,733.22, made up as follows: Pew rents, \$629.38; envelopes \$778.40; general collections, \$521.25; rent, \$52; missions, \$368.31; Christmas offertory, \$88.65; building fund collections, \$295.23. The total disbursements had been

\$10 in excess of receipts, but there were rents and other available assets which would leave the revenue with a small balance to the good. Wardens—J. P. Bucke and Thos. H. Cook. Delegates—R. S. Gurd and A. C. Clark. Votes of thanks were tendered to the churchwardens, organist, vestry clerk and leaders and members of the choir, the ladies of the congregation and the rector, for energetic and successful exertions during the year. The rector thanked the vestry for the expression of their confidence, and rejoiced with the vestry in the prosperity of the church. The recent Lenten services were the best attended he had ever held, and at the Easter services there had been 170 communicants, the largest number in the history of the church.

INGERSOLL.—*St. James' Vestry Meeting.*—The wardens' report showed the finances of the church were very encouraging. The total receipts for the year were \$3,559.80, being the largest for several years. The regular collections and pew rents this year exceeded all expenses by nearly \$200. Wardens—C. C. L. Wilson and Stephen King. Delegates—John Crawford and R. H. Young.

PETROLIA.—*Christ Church.*—At the Easter vestry meeting the rector, the Rev. W. Craig, presided. The churchwardens' report last year was very satisfactory. Mr. R. D. Noble submitted the following resolution which was carried: Moved by R. D. Noble and seconded by J. Chenny: That in the opinion of this vestry it is desirable that steps should be taken to bring about a spirit of perfect union in the Christian Churches, and that in order to accomplish this desirable end, and to bring about such a union in Petrolia, a committee be appointed, composed of J. H. Fairbank, C. Jenkins, J. D. Noble, C. Mackenzie, W. F. Cooper and Dr. Mulligan, with the rector, churchwardens and the mover, to consider the question and report to the vestry. Delegates—Charles Jenkins and J. D. Noble. Bishop Baldwin gave a lecture in the hall on Friday, the 10th, on "The Holy Land."

WATERLOO CO.—The rural deanery meeting and S. S. convention for this county meets 14th May. The meetings of this deanery are always interesting—commencing with Holy Communion in the morning, deanery business proper in the forenoon, S. S. convention in the afternoon, and service at night, with three or four addresses.

PRESTON AND HESPELER.—In 1895 these churches sent in collections to the Synod, \$208, and received special and honourable mention by the bishop at synod. This year they sent \$247.50. This speaks well for two congregations by no means wealthy, and for their active rector, Rev. J. Edmonds. Mr. Edmonds entered the Anglican ministry from the Methodist ministry.

MITCHELL.—A mission will be conducted in this parish in the month of May.

MILLBANK.—Rev. Prof. Burgess of Huron College, London, preached and administered the Lord's Supper here on Sunday, 12th April. The roads were unusually bad and dangerous, and he was unable to visit the other stations, Crosshill and Milverton, and a large part of the Millbank congregation were altogether cut off by the impassable roads. There was a good turnout of village people, and the sermon, a most instructive one, was founded on Christ's words to Peter, "Feed My Sheep."

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

BRANDON.—*St. Matthew's.*—On Easter Day there were three celebrations of the Holy Communion, at 7 a.m., 8 a.m., and after Mattins. Nearly 200 out of 250 communicated at the early celebrations. On the fifth Sunday in Lent, His Grace the Archbishop of Rupert's Land administered confirmation to about 50 candidates, 15 being converts from other religious bodies.

The Rev. Clement Williams, who has been assisting the rector for the past 12 months, has just been appointed Parish Priest of Moosomin, and leaves for his new parish the first week in May.

British and Foreign.

Lord Llangattock has given £100 towards the restoration of Llanthony Abbey.

Recently, the Bishop of Peterborough consecrated a portion of the new parish burial-ground at Hatherly, near Loughborough.

The Bishop of Oxford held his annual service in

Eton College Chapel, when 195 students were confirmed. There was a large congregation.

We hear that not only will the Government restore the grant to King's College, but that in all probability it will be considerably increased.

The Bishop of Chester, preaching at a confirmation in his See city on Friday week, paid a warm and eloquent tribute to the memory of Judge Hughes.

Recently Prebendary Hannah entertained his old vicar, the Bishop of Manchester—the bishop of the diocese being at the vicarage at the same time—but he could not persuade him to preach.

Canon Knox-Little concluded his mid-day addresses in St. Paul's Cathedral with a moving farewell to the large congregation. A Chinaman in native costume has been regularly present at these addresses.

The personal estate left by the late Dr. Robert Samuel Gregg, Archbishop of Armagh, who died on the 10th of January last, aged sixty-one years, is of the value of £12,113 16s. 1d., including £4,760 10s. 1d. in England.

The splendid tower of Wrexham Church is stated to be in a dangerous condition. It is a magnificent piece of architecture. It was begun in the year 1506, and is 136 feet high. A report on its condition will be shortly issued.

The Bishop of Southwark, who has recently returned from abroad after several weeks' absence, was the sole representative of the Episcopate in the Peers' Gallery of the House of Commons recently, when the Education Bill was introduced.

The Bishop of St. Asaph has been constantly engaged in confirmations since the 19th ult., and has laid hands on a number of both sexes at Wrexham, Oswestry, Flint, Rhyl, Colwyn Bay, and elsewhere. His lordship has likewise confirmed in Wrexham Workhouse.

Bishop Barry, who was attended by the Archdeacon of Southwark and several clergy, on Tuesday dedicated a new organ, given by Mr. F. A. Bevan, in the chapel of the British Home for Incurables at Streatham, which was opened two years ago by the Prince and Princess of Wales.

The Council of the Church Association have resolved to petition the House of Commons on the subject of the Prime Minister's episcopal appointments, and to ask for a commission of inquiry as to the exercise by the Prime Minister and the bishops of their ecclesiastical patronage.

The Bishop of St. Asaph, preaching before the University of Oxford, pleaded for good men to take country livings, and spoke of the country as dull. His lordship, and others who sound the same note, seem to forget that in speaking of the country as dull they are bringing an indictment against nature.

Some interesting figures are given in the report of the Ecclesiastical Commissioners just issued. It is stated that during a period of 55 years, extending from 1840 to the 31st of October last, the commissioners have augmented and endowed upwards of 5,700 benefices by annual payments charged upon the fund.

The treasurer of the Church of England Scripture Readers' Association recently made a strong appeal for £2,000 to enable the committee to continue grants for readers in several poor and populous parishes. The response to the appeal was considerable, but the total amount is still very much short of the sum required.

Canon Scott-Holland is preaching a course of mid-day sermons at St. Ann's, Manchester. The subject is "The Cross: The Sign of Power." On Tuesday, in his first address, he said the secret of the Cross was hope. In Christ was our hope, large and wide, and strong—hope that reached out over the full range of human capacities.

At the first meeting of the new Council of the Free and Open Church Association the following were unanimously re-elected, viz.: the Right Hon. Lord Teynham, chairman; Mr. F. H. Rooke, vice-chairman; Mr. F. C. Dobbing, J. P., honorary-secretary; and the Rev. H. M. Tyrwhitt, M.A., assistant honorary-secretary.

On the Feast of the Annunciation the mortuary chapel, beneath which rests the body of the founder of St. Nicolas College, was solemnly dedicated with the permission of the bishop, the Holy Eucharist

being celebrated after the service of dedication. It is separated from the rest of the chapel crypt by a parclose, and a grille of ironwork.

Viscount Halifax recently delivered an address on the "Reunion of Christendom" at St. Augustine's College, Canterbury. In dealing with the subject of reunion, his lordship said that the progress of the movement was largely hindered by two obstacles, viz., general indifference to the question itself, and the objection that it is not a practical question.

It is announced that the South Kensington Museum, including the Indian Museum and Science collections in the galleries on the west of Exhibition-road, as well as the Bethnal-green Branch Museum, will be opened as an experiment on Sundays. The arrangement is only temporary, and will certainly be watched with some interest, not to say curiosity.

A memorial to the late Dean of Ripon, in which he is described "as a bold and living witness to the truth of God, a tender and zealous pastor of the Church of Christ, whose bright example and true sympathy endeared him to all with whom he came in contact," has been placed in Middle Claydon Church, Buckinghamshire, close to that to his first wife.

The Bishop of Derry and Raphoe (Dr. Chadwick) was enthroned in Derry Cathedral on Saturday, in the presence of a large congregation. The Dean was the installant, and Canon O'Hara the preacher. There was a processional hymn, Mozart's anthem, "Plead Thou My Cause," was sung after the Nicene Creed, and the "Hallelujah Chorus" after the ceremony.

The Bishop of Southwell, in a letter to his diocese, refers to the Armenian question. He says: "The debate in Parliament has proved that the subject is absolutely removed from party politics. Both the late and present Governments have been earnestly anxious to prevent the evils, but the situation has baffled them. Relief to the sufferers is supported by all parties."

The anniversary festival of the Mothers' Union was held at Barkingside Church on the 24th ult., at 3 p.m., when an address was given by Rev. J. Shawcross, vicar of Chadwell Heath. The office of the Society was said by the vicar, the Rev. W. S. Lach-Szyrma. Over fifty women were present. The M. U. is a great success in this part of Essex, and is doing some good.

The Rev. Francis Charles Lang, chaplain of Her Majesty's Naval Prison, Lewes, from 1891, died suddenly quite recently from heart disease. During the Ashanti war of 1873-4, Mr. Lang was chaplain of the "Active," and received the Ashanti medal in 1875, served in the Expedition up the River Congo, and in the following year in the Expedition up the River Niger, when he was wounded.

The rebuilding of the Swansea parish church is about to receive considerable impetus from a scheme initiated by the Ruri-decanal Chapter of East Gower, who a short time back resolved, as a recognition of the Rural Dean's (Canon Allan Smith's) work in the town, to ask all the churches in the Rural Deanery to give an offertory, as far as may be, on a given Sunday, to the rebuilding fund.

The annual meeting of the Clergy Friendly Society was held recently at the vestry of St. Botolph's, Bishopsgate, the chairman of the board of management, the Rev. J. W. Horsley, rector of St. Peter's, Walworth, presiding. The fourteenth annual report stated that the number of members at the beginning of the previous year was 229, and that 84 applications for membership were received during the year.

The Rev. Robert Charles Jenkins, rector and vicar of Lyminge, and Hon. Canon of Canterbury, died at Lyminge rectory recently in his 81st year. He held the position of hon. curator of the library of Lambeth Palace, and was the author of a number of works, among them being "On the Rite of the Pre-Sanctified," 1840; "The Judgment of Cardinal Cajetan on the Immaculate Conception, with Introduction," 1858.

A hammered silver altar cross has been presented to Salisbury Cathedral. It stands upwards of 4 feet in height, and is of sixteenth century date. It was originally a processional cross. Four "saints" are depicted—namely, St. Aldhelm, holding a model of his church; St. Asmund, with the Sarum Use in his hand; St. Edmund and St. Thomas of Canterbury. Round the base is a Latin inscription written by the Bishop of Salisbury.

The Dean of Worcester, speaking in that city on Saturday week, said that he desired to give an empha-

tic denial to two gross calumnies—viz., that Church men were so selfish as to desire to see the teaching in board schools inefficient. The more efficient they were, and the more modelled on the system in Voluntary schools, the better they would be pleased, while the statement that the subscriptions to Voluntary schools were falling off was an equal fallacy.

Three learned members of the Roman Catholic clergy have, it is stated, arrived in Rome from England, at the instance of Cardinal Vaughan, bearing with them the results of their investigations into the validity of Anglican orders. It is also stated that the study of the question was taken in hand in compliance with the Holy Father's desire, and as part of his plan for promoting the reunion of Christendom.

The Duke of Westminster is giving stained-glass for the windows above the entrance to either transept of St. Paul's, which, as being the first objects the eye rests upon when entering, is strongly desiderated. It is proposed to place in one window the kings of the several kingdoms of the Heptarchy in whose time Christianity was introduced, or restored after lapse, and in the other the bishops or archbishops under whom the faith was introduced or restored.

Palm Sunday was once a terrible day in Yorkshire, for on it was fought the bloodiest battle ever fought on English soil. This was at Towton, four miles south of Tadcaster, and took place on Palm Sunday, in 1461. It has been called the Pharsalia of England, because just as at that famous battle the flower of ancient Rome butchered one another under the respective commands of Caesar and Pompey, so at Towton, under the name of Yorkists and Lancastrians, Englishmen set to work to slaughter each other.

According to the April *C. M. S. Intelligencer*, there was at the end of February an advance in the funds of the C. M. S. for the eleven months of £3,000 under associations, and £7,500 under appropriated contributions; but benefactions and legacies were lower, and the total advance was only £8,000. Meanwhile, the expenditure had increased £17,000 over that of the previous year, and it will not have been forgotten that the year began with a small deficit of £1,400. Under these circumstances it appears not unlikely that the year just ended will show a deficit when the accounts are made up.

On the Feast of the Annunciation at East Brent, its beloved priest was laid in the grave amidst the genuine grief of the parish, county, and diocese. The body of Archdeacon Denison was carried from the vicarage by loving parishioners in an unpolished oak coffin, was placed on a low bier at the entrance to the chancel, and was covered with a deep purple velvet pall, having a full length cross in rich ruby velvet. The Bishop of Bath and Wells arrived soon after ten, and went at once to the vicarage. He then went to the church and knelt for some time by the side of the coffin. By noon the little village was crowded with people from Bristol, Bath, Weston-super-Mare, Wells, and all parts of the county of Somerset, numbers, of course, having to remain in the churchyard while the first part of the burial office was said. It was a bold experiment to have a celebration of Holy Communion at St. Paul's Cathedral at the early hour of eight a.m., so as to coincide with that at East Brent, but the attendance justified it. Grey hairs and bald heads predominated, though so many of the Archdeacon's old friends have joined the majority; but there were Sisters of Mercy, many well-known clergy, and quite a number of city men.

Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

The Ottawa Bishopric.

SIR,—I cordially endorse every word of your recent article on the character of Bishop Hamilton and his fitness for the important post to which he has been nominated. He is indeed everything and more than you say of him, courteous, indefatigable, impartial, affectionate, full of lovely Christian humility, an elder brother and a true father in God to his clergy, and one of whom we may quote the words spoken of Nathaniel, "an Israelite in whom there is no guile."

Besides this, he possesses administrative gifts of the highest order. Nevertheless, I devoutly hope that he may be persuaded to remain in Niagara. Without expressing any opinion on the translation of bishops in general, I am firmly convinced that it would be to the interests of the Church at large, and the Diocese of Niagara in particular, that Bishop Hamilton should remain where he is. And this feeling, I know, is widespread.

BLUE NOSE.

An Answer to "Doubting Thomas."

SIR,—One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

ROMANS XVI. 5 and 6.

Church Extension in the City of Toronto.

SIR,—The rectors of the city lately met and gave their hearty consent to the coming upon the Toronto Rectory Fund of two new parishes, St. Saviour's and St. Clement's, making the number of parishes in the city and suburbs up now to thirty-seven. I am given to understand that St. James' is richer now than she ever was, yet at none of these meetings of the rectors for the extension of the Church has she ever been represented, or has she ever given any of her enormous present income to help newly formed parishes. It may be said, in the five years struggle of the suit, she gave enough—well, the law, nilly-willy, gave the property to the Synod, and the Synod divides it among the city and suburban churches; but take, for instance, the cheques to the rectors at the beginning of this month: The average quarter's cheque was \$32.75; the quarter's cheque to St. James' was \$1,250, and yet the rectors receiving the former pittance have divided it with the two new rectors of St. Clement's and St. Saviour's, while, as I mentioned before, St. James' Church was not represented at the meeting, and has given them no help. I don't know if this anomaly has struck the rector and authorities of St. James', but it has forcibly struck a good number of thinking Churchmen, and amongst the number,

CANDOUR.

Stand Fast in the Faith.

SIR,—Last night I picked up a book and began to read the Preface, in which the author acknowledged her ignorance of theology before proceeding to write words of guidance for weak Christians. We all are aware of a certain feminine peculiarity which, in part, caused St. Paul to forbid women to teach, since sweet, lady-like language and remarks are scarcely equal to the truth, which alone can enable us to carry out the will of God. We have had such a letter lately about our dealings with dissenters, very sweet, very lady-like, but since it proceeded from a man, very effeminate. Moreover, the writer resorts to an argument always used by women and dissenters in maintaining a religion of happy feelings against the religion of truth and righteousness, in accusing all who stand fast by facts against emotions of being unspiritual. It is certainly noteworthy that the gentlemen and ladies who talk so much about the spirit of Christ, are so ready to bring a most serious charge against their brethren, and at the same time blow the trumpet in praise of their own sanctity. What are the facts by which the Church expects her sons and daughters to stand fast? The Church has had a continuous life from to-day back through the centuries till Apostolic times. As a branch in the vine her life is hid with Christ in God, and always has been. Calvinists, Independents, Baptists, Methodists, have separated from the Church in doctrine, fellowship, breaking of bread, and the prayers. All alike have preached and written most violently against the Church and all her ways. Today Presbyterianism stands pledged on oath to root out the heresies of Popery and Prelacy. The Act approving the Confession of Faith runs as follows: "It being necessary that the Confession be approved and established in both kingdoms as a principal part of the uniformity in religion, and as a special means for the more effectual suppressing of the many errors and heresies of these times." What these errors and heresies were in 1647 may be unknown to our dear lady friends, but must be familiar to any man who dares to stand up and teach the people of God. Every minister and elder is bound by the old compact. Unless they intend to carry on the destruction begun by their forefathers there must be a sad amount of false swearing and pretence. Methodism is even more aggressive than Calvinism, and still has vile enough epithets to apply upon occasion to the Bride of Christ, the Holy Catholic Church Article XXXIII. says, "That person which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken by the whole body of the faithful as a

heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereunto." Calvinism has filled the bill to the full, and as yet maintains its opposition boldly before the world. Where is any sign of repentance? What judge has removed the sentence of excommunication? Mr. Grubb? Some dear old lady? Perhaps so, but not the judge ordained of Christ. We of course have not the spirit of Christ. Still one remembers that He said: "If thy brother sin against thee, and return, saying, 'I repent,' thou shalt forgive him," and it is not God's character to forgive any one without confession and forsaking of the wrong done. It is positively immoral to carry on private coquetry with dissenters, so long as they do not openly repudiate the slanders cast in the face of the Church, her clergy, her sacraments, and her services, and set themselves definitely to the task of repairing the fearful breaches they have made in the walls of Zion. Is it not the presumption of spiritual pride, or fatuous amiability, which leads individuals to talk glaucosely with smirking smiles about a sinful continuance in a deadly state of schism, from which there is no escape but by the narrow evangelical way of humble submission to the powers ordained of God, the Church and her Episcopate.

A.B.C.

Is it Lawful?

SIR,—When a new building for Divine worship is built, is it lawful to use the old building for secular purposes, such as concerts, lectures, etc.—supposing of course, that said building has been dedicated to the services of God?

H.G.D.

Help for Goulais Bay, Algoma.

SIR,—Allow me space in your columns to ask some of God's faithful servants to help me to complete the payment of a little church which we have just erected at Goulais Bay—a new farming district, 25 miles from the Sault. The poor settlers have helped to the best of their ability. They put up the whole exterior of the building, which cost them about \$250, leaving the ceiling and furnishing to provide for. The bishop will give me \$50, and the balance, \$150, is still to be found. Although the building is not complete, service was held in it on Easter Sunday, when the incumbent, the Rev. J. P. Smitheman, was cheered with the presence of 100 zealous worshippers. May I not hope that some of those whom God has blessed with money, will respond to this appeal and send something towards the small balance of \$150, so that the building may be ready for consecration when the bishop visits in June. Donations to be sent to

ROBERT RENISON, Rural Dean.

St. Luke's Rectory, Sault Ste. Marie, Ont.

Full Catholic Ritual.

SIR,—Being lately in Ottawa I attended St. Barnabas Church, and was much pleased to find that the Holy Communion was celebrated there with full Catholic ritual. This is, unfortunately, so seldom the case in this country, that the pleasure was, perhaps, the greater from its rarity. The church was full, and the congregation appeared to intelligently join in and appreciate the solemn and beautiful service. And I understand that much active Church life is being shown since the advance in ritual. The screen lately placed there is of good design, and is a great improvement, and the singing was what in these days of florid Anglican music one seldom hears, devotional and Catholic. May we not hope that what has been done at St. Barnabas, Ottawa, may be done elsewhere, and that the Blessed Sacrament may be offered with those adjuncts of solemn ritual, which have for long been sorely missed by many who like myself have been accustomed to them in other lands.

S. W.

BRIEF MENTION.

The largest sum left for charitable purposes during the last year, in Great Britain, was the \$850,000 bequeathed by the late Earl of Moray.

Karl Mathias of Toledo, Ohio, claims to have discovered the Egyptian process of mummification.

In China an army recruit must be able to jump across a ditch six feet wide, or he is not eligible for enlistment.

It is proposed in London to erect a monument to the memory of G. A. Sala, and to make a pecuniary provision for his widow.

Israel Gollanez, a learned young Jew, has been appointed to the new lectureship of English literature in Cambridge University.

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Sir Herbert Kitchener, Sirdar of the Egyptian army, in command of the Dongola expedition, is 45 years old and holds only the rank of Major of Engineers in the British army.

It is noted in England that Lord Rosebery, Mr. Balfour, and Lord Elgin, as well as Mr. Rhodes, who between them rule the British Empire, are all men under 50 years of age.

Victor Emanuel's monument in the Pantheon at Rome has already cost \$2,000,000, and will need another \$3,000,000 before it is completed.

The Queen has subscribed one hundred and fifty pounds to the fund which is being raised with the object of restoring the cloister and crypt at Canterbury cathedral.

The most costly tomb in existence is that which was erected to the memory of Mohammed. The diamonds and rubies used in the decorations are worth £2,000,000.

The exhibition which is to take place in France in 1900 will, if the scheme proposed is carried out, attract all nations, and be the grandest the world has ever seen.

The annual consumption of milk and cream in the British Isles is thirteen gallons a head. Including butter and cheese, the total consumption is 1 400,000,000 gallons a year.

Emperor Francis Joseph of Austria has been appointed honorary Colonel of the First (King's) Dragoon Guards by Queen Victoria. The only other European sovereigns who are titular heads of British regiments are the German Emperor and the Czar.

The census of 1895 shows that the German Empire now has a population of 51,758,000, despite emigration, an increase of 2,390,000 in four and a half years.

A beautiful window will shortly be dedicated in St. George's cathedral, Southwark, to the memory of Mr. Oxenford, the *London Times'* dramatic critic of many years ago.

M. Faure, President of France, a few days ago visited the barracks of some of the regiments in Paris, went to the kitchens and ate some of the food which is furnished to the soldiers. He summoned an active general and told him the food was not good enough.

Prof. Roentgen is very fond of Italy, and goes to Florence every year to enjoy a little rest. He tried hard on his present trip to avoid notoriety, but the students made a great demonstration in his honour. One of them delivered a German address to the distinguished visitor, and the professor responded in choice Italian. Prof. Roentgen is a tall, handsome man, with fair beard and hair.

Family Reading.

Third Sunday after Easter.

Dear earth of ours, so fair to see,
The charm of home is on thy face;
Why is it, as I look on thee,
Though all is loveliness to me,
My longings seek some other place?

Why bring the tender tints of Spring
Such inward yearning to my mind?
To every sweet and beautiful thing
My heart's affections closely cling,
Yet lurks a restless thought behind.

If those I love were always by
To watch with me each opening bloom,
The daisy, fairest to mine eye,
Would check, perhaps, this rising sigh,
But ah—the daisies deck the tomb.

Oh, blame me not, thou happy bird,
Ye balmy breezes, soft and free;
With half my heart your songs I've heard,
If all my heart to joy were stirred,
The joys of heaven were less to me.

That Child.

We were steaming swiftly along toward the waters of the sound. The pier had narrowed and receded; the spires and domes, the great warehouses and business marts of the hot, throbbing

city, were fast merging into an uneven, indistinct outline.

All kinds of river craft were afloat, some larger, some smaller, many skimming on as if instinct with life, others moving sluggishly along.

The band on our bonny steamer had broken into a light caprice, and with the swish of the waves, the chatter and laughter on board, all was bright, restful and soothing. No wonder the voyager for a night fell to dreaming; reverting pityingly to the sweltering multitude in the city from which we had just cut loose, wishing in a ruminating way that everyone could enjoy the respite from the overpowering heat.

Then there welled a genuine feeling of gratitude as we glided past an ample pier, evidently built and guarded as a breathing place for hundreds who had availed themselves of the cool, breezy resort, which running well out into the stream, was next to sailing down its peaceful bosom.

The feeling of gratification increased on passing a few moments later, a wide public garden fairly teeming with little human weeds, revelling in the green spot by the river's side. Young mothers were there with their delicate infants, seeking with holy mother instinct to afford the little ones all the temporary advantage of an hour's relief from the pitiless atmosphere of the narrow street, and still narrower tenement.

Beneath the sloping embankments appeared, here and there, little bobbing balls, betokening the delights of the juvenile swimmer. Occasionally a little slim figure, dressed chiefly in its skin, would clamber up the bank, but most likely only to plunge again into the refreshing stream.

The sun had sunk into a fiery bed, sending flaming bands of crimson glow far and high athwart the western heavens. Very gradually the fierce glow softened, paled a little, and then grew exceedingly beautiful and fair, as the hush of evening stole placidly on. The band began a slow, tender reverie, well suited to the hour and scene.

Just then a large excursion boat, festive with flags and banners, her long decks crowded with a jubilant throng, swept blithesomely by. As she passed there arose a merry salute from hundreds of youthful throats, handkerchiefs waved, and cheering and laughter were borne on the quiet air.

Prominent above all others, as the boat glided on, stood a tiny creature on an elevated spot close by the pilot's outlook. The frolicsome breeze fluttered her little skirts and swept back her floating hair, as like a dainty figurehead she stood fearlessly flaunting her miniature handkerchief.

Who she was, God knows. Whither bound, not one of our sailing community could have told. But viewing her there clearly, sharply defined, a perfect little silhouette between the rosy flush of the sky and ourselves, there leaped suddenly into our consciousness a strong sense of the superlative worth and preciousness of one tiny atom of humanity. Over all else its value asserted itself.

The wealth of the vast city had but just been impressed while gazing on its grand structures. The beauty of sunset skies, of lovely gardens and pleasing landscape had enforced a lesson of the skill and power, the fatherly provision of a wise Creator. But all at once in the softening gloaming had loomed one little form, forcing a conviction that far transcending in importance the proudest outcome of man's ingenuity and skill, the most finished results of his crafty reasonings and inventive brain, was man himself, or even was one frail child.

The lesson was plain, of most easy solution. That little object perched high on the upper deck had a soul in it! It embodied within its slight frame the soundless word—eternity! The joyous excursion from which it was homeward bound, was but a passing event in a never ending journey on which it was fairly embarked.

What destiny holds for the tender mite, who can tell? How long, how short may be the road its little feet are to travel, heaven only knows.

But the unfathomed worth of a deathless soul fell with a weight of responsibility into the evening's calm dreaming. A new sense of accountability pressed; the deep duty of caring for souls, guarding them, helping them, speeding them by all means available toward heaven, made every face around take on for us a different look. And

the band drew long strains of sombre, reflective music, with now and then a suggestion of pain in it as the twilight deepened, and thought grew solemn and prayerful.

The Charms of Home.

One of the charms of a home life is a sweet voice. Like everything else worth possessing it is hard to get. One must begin in youth, and be on the watch night and day, while at work and while at play, to get and keep a voice that shall always speak in gentle, pleasing tones.

Youth is the time when the voice often gets out of tune. Boys and girls at play often speak with a quick, sharp voice like the snap of an enraged dog. If any of them get vexed, you will hear a voice that reminds you of a snarl, a whine and a bark, all in one.

For social merriment, too, one often gets a voice that is sharp and harsh, and that voice clings to him through life, falling like a pall upon the sweet joys of home, causing coldness, hardness and grief.

Many have a sharp voice for use at home and keep their best voice for visitors, just as some save their pastry and confectionery for guests and have very plain food for their own board.

Girls and boys, always use your best voice at home; then you will not have to affect a pleasant voice for strangers, but it will be your own natural possession at all times and in all places. Guard it as a priceless treasure; watch it day by day as a pearl of great price.

Good manners, it has been said, are too often a cloak to be flung aside like a burden, as soon as the threshold of home is crossed, yet there is no spot in the wide world where gentleness and consideration for others brings so rich a reward or is more appreciated.

It is within your power to make home a little section of heaven. Be kind and courteous to father and mother, to brother and sister. The happiness of father and mother depends upon you more than anyone else in the world. Your bright smile brings cheer to the care-burdened heart. Your thoughtful little attentions lend new elasticity to the weary step. It costs nothing to bestow these little attentions, yet their value is beyond price in the home.

The marvellous charm of courteous manners and a graceful acknowledgment for all favours carries a subtle force and a winning influence all over the world, no matter with whom we come in contact.

The deep sentiment of nobility, the real politeness that is born of gentle breeding, is not merely an accomplishment; it is a humane, a religious principle founded upon the golden rule, "Do unto others as ye would that they should do unto you."

Home is the dearest spot of earth. Prize it above the pearl hid in the sea. The three most precious words of earth—mother, home, heaven—are indissolubly linked together. Mother is a synonym of home. Home is the word which is nearest to the word of heaven. Love, which makes home what it is, is the only sentiment on earth which makes heaven intelligible.

Household affections and kindred loves, the strongest ties that link human hearts together, are not forged on earth; they bear the stamp of heaven.

The sweetest type of heaven is home. Nay, heaven is the home to gain which we are to strive most strongly. Home, in one form or another, is the great object of life. It stands at the end of every day's labour, and beckons us to its bosom. And life would be cheerless and meaningless, did we not discern across the river that divides us from the life beyond, glimpses of the mansion prepared for us.

—The most of the unkind criticisms which we utter against other people, serve only to reveal the hardness and coarseness of our own natures. Censure is easy; epithets of abuse and denunciation are numerous in every language. It takes little effort to indulge in malignant thrusts. If those who are guilty of the habit could only see how they are perpetually giving themselves away, they would surely set about the work of reformation.

Wave Cradled.

We sail towards evening's lonely star.
That trembles in the tender blue;
One single cloud, a dusky bar
Burnt with dull carmine through and through;
Slow smouldering in the summer sky,
Lies low along the fading west;
How sweet to watch its splendours die,
Wave cradled thus and wind caressed!

The soft breeze freshens, leaps the spray
To kiss our cheeks with sudden cheer.
Upon the dark edge of the bay
Lighthouses kindle far and near,
And through the warm deeps of the sky
Steal faint star clusters, while we rest
In deep refreshment, thou and I,
Wave cradled thus and wind caressed!

How like a dream are earth and heaven.
Star-beam and darkness, sky and sea;
Thy face, pale in the shadowy even,
Thy quiet eyes that gaze on me!
O, realize the moment's charm,
Thou dearest! We are at life's best,
Enfolded in God's encircling arm,
Wave-cradled thus and wind caressed!

—Celia Thaxter.

For the CANADIAN CHURCHMAN.

EASTER EGGS.

A STORY ABOUT AN EASTER GIFT.

Translated from the German.

BY THE REV. W. H. WADSWORTH, B.A.

CHAPTER III.—CONTINUED.

"Now there are eggs in abundance."

In a corner of the little orchard, at the foot of a rock, a fire was made. A large pan full of water hung over the fire. The lady first opened an egg in order to show how it looked inside before it went into the hot water. All examined with attention the beautiful crystal-bright moisture in which, like a yellow ball, the yolk floated. Now were boiled soft as many couples of eggs as there were guests. On the table were salt and long cut slices of white bread in readiness. The lady taught them how to open the eggs, and all were now surprised to see the transparent part of the egg look so beautifully white like milk, and even like the yolk become firm. They all praised the excellent repast, while they, following the lady's advice, soaked up the eggs with the bread. "There," said they; "one has vessel and food right together; and how beautiful and cleanly, how delightfully white and yellow the respective parts look! How quickly, without art or any expense, an egg is cooked. For the sick also, one could not easily find a cheaper and more nourishing food."

The lady hereupon broke eggs into hot fat. This was for the colliers' wives, a new phase. "How beautifully the yellow is surrounded by the white," said they; "like the large white and yellow meadow flower, which is called the ox-eye daisy." The eggs were, layer upon layer, placed upon green spinach, which was ready to hand in a large platter. This dish was also praised by everyone. So the lady made up yet another kind of egg dish, and taught the colliers' wives how the eggs, not only in and by themselves, composed a healthy food, but with still greater advantage might be used in the preparation of other dishes, especially such as are made of flour.

Finally, beautiful green lettuce was brought in. Kuno fetched a plateful of eggs, which earlier had already been hard-boiled, that in the meantime they might become cold again. The jolly old man in fun let the eggs fall that they might roll about on the stone floor. The colliers' wives at the table were so affrighted that they screamed aloud. They thought the contents of the eggs would run out. But how surprised they all were when the lady peeled off the shells clean, and every egg appeared so hard throughout that it could be sliced. The thing seemed a miracle to them. The lady meanwhile told them how the eggs had been hard-boiled; and the neatly sliced eggs were laid upon the salad, and this dish also tasted very good to the guests.

When the meal-time was over, the lady distributed some cocks and several hens among the housewives. She told them that one hen laid from a hundred to a hundred and fifty eggs a year. "Over a hundred eggs!" they all exclaimed, aston-

ished. "How very useful they will be in house-keeping!" The good housewives brought with the hens great rejoicing into the valley. In all the cottages there was jubilation; all the people in the valley blessed the lady, and thanked God for such beautiful and beneficent gifts.

The hens were for a long time the daily talk. The people were ever perceiving something new in them, which was alike well-pleasing and useful to themselves. The peculiarity that the cock crowed in the morning, was to the fathers of families especially valuable. "He makes known," they said, "the approach of day, and arouses the men to go to their daily work. There is altogether new life in the valley, when in the morning the cocks all crow thus together, and one regularly goes more cheerfully to his labour."

"I grant it indeed!" said the miller. "But when the cock crows for the first time about midnight, with a loud voice, to the frolicsome assemblies, it is now very high time to betake themselves to their rest."

To the housewives it was more especially pleasing that the hen by cackling should make known when she had laid an egg. Every time she made herself heard there was joy in the house. "If one knows it immediately," said they, "the useful gift can at once be taken into possession."

Householders and their wives often say among themselves, "These fowls are truly formed by God most suitably for house pets; they cling so faithfully to the house, and never go far from it; all come back at once as soon as they are called; indeed, in the evening they return of their own accord, and wait at the door of the house or at the window until they are let in. Not only are they of great use in housekeeping, their feed costs but little. They eat bran, the parings of vegetables, and prefer other rejected things which one cannot otherwise use in the house. Indeed they go from the house everywhere about and scratch and seek their own food themselves; many thousand grains of corn which would otherwise be lost, thus come to man's profit. The hens glean industriously and give us eggs in return. The poorest widow who could keep no other domestic animal, may yet be able to buy a hen and feed it, and the daily egg will be daily alms to her."

Moreover the lady's two children now perceived what they in their abundance had never thought of, what a beneficent gift of God eggs were. Oh, how delighted were they when they were able now and again in the morning to eat an egg in milk! How much they now prized many meals, which heretofore did not seem to them very enjoyable, because the egg was wanting thereat. How much they thanked God for it!

(To be continued.)

The Beauty of Life.

Oh, happy he who is in love with beauty!—to whom flowers are a heavenly language; day and night and weeks and months and years and centuries a rhythmic song; music a revelation of the infinite and the divine; seas and skies and mountains and plains voiceful echoes of the everlasting Word, and all life the expression of the everlasting love. Oh, happy he who can rise out of his work, and from this heavenly realm of culture look down upon it, and recognize the fact that it is only the minister to a life as far above it as the heavens are above the earth.

Church Terms Explained.

Chalice Veil.—A veil of lace or cambric, for covering the chalice; also the silk covering of the chalice when not in use.

Chancel.—That part of the church separated from the nave, sometimes by a screen, and comprising the choir and the sanctuary.

Chasuble.—The sacrificial or priestly vestment worn by the celebrant at the Holy Communion, called the "Vestment." It is oval or oblong, made of linen or richer material. It is without sleeves, having an opening for the head. It hangs down in front and behind, and open at the sides, generally having the Y cross on the back.

Chimere.—A sort of cape, with armholes, but no sleeves. A bishop's vestment, his ordinary dress worn over the rochet, now made of black satin. Its colour formerly was scarlet.

Choir.—That part of the church containing stalls or seats for clergy and choristers during morning and evening prayer, or at any choir office.

Choir Office.—Any office said or sung in that part of the church called the choir.

Churching.—This service is equivalent to the purification of the Jews, and called in the first Prayer Book the Purification of Women.

Church Catholic.—THE THREE STAGES OF THE CHURCH CATHOLIC.—1. Militant—Body and soul together on earth.

2. Expectant in Hades or Paradise—Body and soul apart.

3. Triumphant in Heaven—Body and soul together again.

Hints to Housekeepers.

STUFFED HADDOCK (baked).—Take one haddock, a little suet, one egg, pepper, salt and parsley. Make a little forcemeat of the suet, a few bread crumbs, the egg, pepper, salt, and parsley. Clean the haddock and put the forcemeat in, dredge the fish with flour, and place some pieces of dripping on it; baste well, and bake for three-quarters of an hour.

CITRON CAKE.—Take five fresh eggs and beat with half a pound of sugar until stiff and thick. Add the rind of a lemon, a pinch of salt, and as much sifted flour as will make a stiff dough. Chop an ounce and a half of citron very fine, mix two-thirds in the dough. Drop the dough in small heaps on to a buttered baking tin, put on each cake a little of the remainder of the citron, and bake in a slow oven.

CRACKNEL PUDDINGS.—Half a pound of flour, one teaspoonful of baking powder, half an ounce of butter, one teaspoonful of sugar, one egg, and a little milk to moisten. Mix the flour, sugar and baking powder well together, rub in the butter, add the beaten egg and milk. Fry in dripping for ten minutes, in pieces about the size of a marble, as they swell considerably. To be eaten with jam or syrup.

POTATO BALLS.—Pare and boil three or four large mealy potatoes in milk, mash them through a sieve, beat an egg thoroughly well and mix with it its weight in sugar, and flavour with grated nutmeg or lemon peel. Mix this with the potatoes to a paste, and make it into small, round balls, dip them into powdered loaf sugar and fry till a light brown. These are delicious.

Linens that have been stained by tea or coffee, may be cleansed by moistening the spots with water and holding them over the fumes of a small piece of burning sulphur or a few sulphur matches. Wash immediately in water in which a little ammonia or soda has been dissolved. Stains that nothing else will remove are often taken out by the vapour arising from burning sulphur, but the material must be washed thoroughly at once.

JELLY OMELET.—Stir into the stiffly beaten whites of three eggs the unbeaten yolks, and one tablespoonful of powdered sugar. Have ready a frying-pan containing a tablespoonful of hot butter; pour in the omelet and cook five minutes, spread over the top half a glass of beaten currant jelly; fold, arrange on a dish and dredge with powdered sugar; serve with whipped cream. This is a dainty dish, and a convenient resource when a dessert is required at a short notice.

FRENCH TOFFEE.—One pint of treacle, three-quarters of a pound of sifted sugar, three tablespoonfuls of vinegar, one egg beaten to a cream, two tablespoonfuls of cocoanut, two tablespoonfuls of chopped almonds. Boil the treacle and sugar in a china lined saucepan, till, on dropping a little into cold water, it becomes brittle; now pour in the vinegar slowly, then the egg, and lastly the cocoanut and the almonds, stirring the mixture all the time. Pour it into a shallow tin, and cut it when cold.

CURE FOR PIN WORMS IN CHILDREN.—Take two teaspoonfuls of castor oil, put in a bottle and add one teaspoonful of spirits of turpentine; mix well by thoroughly shaking. Dose: One teaspoonful to be given an hour before breakfast for three mornings in succession.

Scrambled Eggs

Take a small quantity of Cottolene and a little cream; warm in a frying pan. Break 6 eggs in it and stir until slightly cooked. Serve hot.

Use not more than two-thirds as much Cottolene as you would butter and be sure that you do not overheat it before dropping in the eggs. This is always essential in cooking with Cottolene.

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Children's Department.

Trust.

God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather He unlocked the day,
And, as the hours swing open, say:
"My will is best."

The very dimness of my sight
Makes me secure.
For groping in my misty way,
I feel His hand; I hear Him say:
My help is sure."

I cannot read His future plans;
But this I know—
I have the smiling of His face.
And all the refuge of His grace,
While here below.

Enough; this covers all my wants,
And so I rest;
For what I cannot, He can see,
And in His care I saved shall be,
Forever blest.

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A substitute only imitates the original.
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Dolly's Prisoner.

"There is a bird in the big elm-tree that must be a stranger in this section," said Mrs. Harlowe to her husband, one evening. "Just listen to the queer sound it is making; all day I have heard that shrill, chirping cry."

Like most town-bred people, they knew little of birds, and Mr. Harlowe simply said that it was a queer sound, and its constant repetition annoying. Every time Mrs. Harlowe waked that night she heard that complaining little cry.

But next morning Dolly solved the mystery. Dolly was only the cat, but so intelligent and companionable was she that her mistress was convinced she would compare favourably with many human beings.

That morning Dolly came to the inner door and called softly and coaxingly. "Come in!" said Mrs. Harlowe. But no! Dolly ran off a few feet, then looked back, making a queer little trill in her throat that to the accustomed ear meant, "I have found a treasure. Come and see it."

Her mistress followed her through the hall to the old stone steps, which were pushed away from the house enough to leave a narrow crack. Dolly peeped in, and then looked up invitingly for her mistress to follow, her example.

Peering in, Mrs. Harlowe caught glimpses of a fuzzy yellow-and-brown back. "Oh," cried she, "now Dolly has caught another of Mr. Brown's chickens." But just then a quick

movement of the little prisoner popped into view a pair of pointed, velvety brown ears. A chicken with ears! It could not be believed.

Then Dolly's master had to be called. After a moment's looking, he exclaimed: "Why, it's a squirrel!" He was nearly right. It was a young chipmunk, quaking with fright in his dark, narrow prison.

While they stood watching, he set up a pitiful little cry. Mr. and Mrs. Harlowe looked at each other a moment, and then Mr. Harlowe, with a twinkle in his eye, said: "My dear, this is your strange bird."

Dolly was carried into the house, and the chipmunk gently pushed out from the crack with a long stick. How he did scamper! He was up the big elm in a twinkling, and safely hid in its leaves.

But soon he must have found another refuge, for the Harlowes have never seen him or heard their queer bird again.

Nature's Spring Garb.

No wonder that everyone hails with delight the appearance of Dame Nature in her emerald Spring gown. After the long dreary winter when we have been wrapped and muffled up like mummies it is a treat to throw off heavy clothing and enjoy the mild air. Winter is specially trying in the country where there are such long distances to travel and so much outdoor work to attend to. The cold seems even more penetrating than in the cities, and the question of suitable clothing is one of vital interest. Furlined coats are warm, but too heavy and cumbersome to move about in with comfort to say nothing of the expense, and a FIBRE CHAMOIS interlining seems to be the best thing yet found for all around satisfaction. It gives no weight or bulk and yet is absolutely wind and weather proof, and what's more, is cheap enough to be in everyone's reach.

Dot's Adventure.

Uncle Ned was really to blame for it, though he had not the least thought of such a thing when he said to Dot, as she came up with her round music-box under her arm:

"Hello, little Dago! Where's your monkey?"

Now Dot lives in the city in the winter, and knows all about the organ men and their queer little beasts. She comes with mamma in summer to the bigish country town in which mamma herself was a little girl. She had always thought it would be a fine thing to have an organ and go about the streets gathering pennies. As Uncle Ned sauntered off she grew very thoughtful; then her face brightened; she ran down the garden calling excitedly to her little sister:

"Mab, Mab! I want you! Aunt Sarah said yesterday you were one perfect monkey."

Dot was just turned five and Mab

Scrofula

Infests the blood of humanity. It appears in varied forms, but is forced to yield to Hood's Sarsaparilla, which purifies and vitalizes the blood and cures all such diseases. Read this: "In September, 1894, I made a misstep and injured my ankle. Very soon afterwards,

A Sore

two inches across formed and in walking to favor it I sprained my ankle. The sore became worse; I could not put my boot on and I thought I should have to give up at every step. I could not get any relief and had to stop work. I read of a cure of a similar case by Hood's Sarsaparilla and concluded to try it. Before I had taken all of two bottles the sore had healed and the swelling had gone down. My

Foot

is now well and I have been greatly benefited otherwise. I have increased in weight and am in better health. I cannot say enough in praise of Hood's Sarsaparilla." MRS. H. BLAKE, So. Berwick, Me. This and other similar cures prove that

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three, but the two were almost of a size, since Dot was a mere mite and Mab deliciously chubby. When lunch-time came without bringing them, Grandmother Allen began to fidget and wonder what had become of those precious little dears. At first Dot's mamma only laughed, saying:

"They will be here in a little while, right as a new penny."

But when three o'clock saw them still away, she, too, grew uneasy, and went to search for them.

So did Uncle Ned, but he choose another way. Somehow he remembered Dot's face as he saw it last. "It would be just like her; she is the

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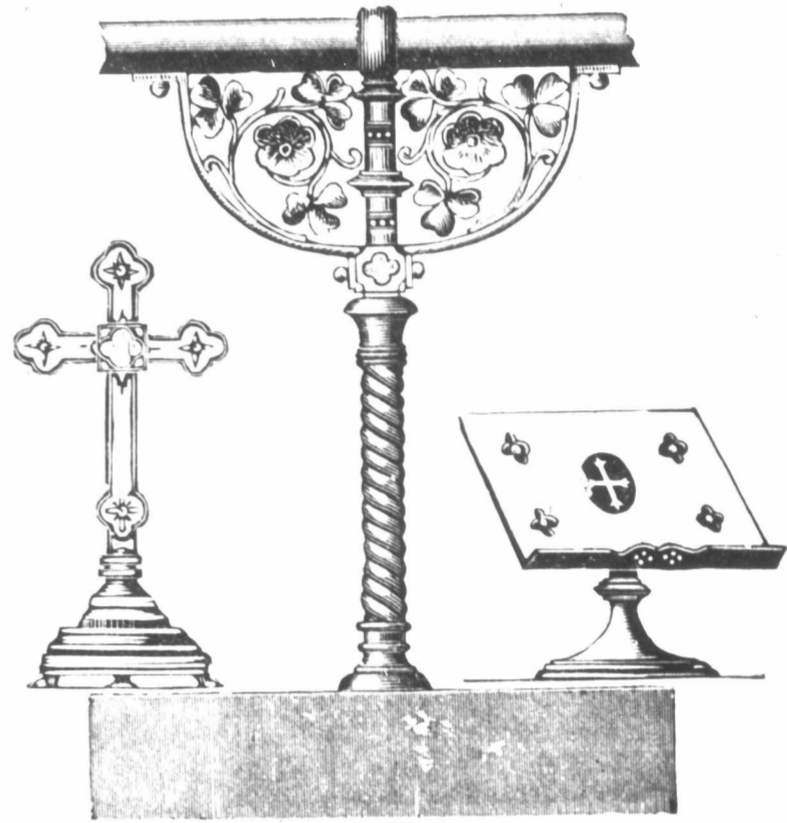
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most original little morsel!" he muttered, as he took his way along the shady streets to a big hotel much frequented by summer visitors. About the same time Dot was saying, a little tearfully, "It's your fault, Mab; your too big; nobody won't be-

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her red fez, while Dot turned the crank of her music-box so vigorously that no sound of any sort came from it. People began to stare at them; one young woman bent and kissed Mab's hot cheek, saying, "You poor little angel! Have you got nobody belonging to you?"

Mab did not answer—her eyes were fast on some one coming up the steps. With one bound she broke from Dot's hold and flung herself tempestuously into Uncle Ned's arms, crying out:

"Uncle Ned! I want to go home—I won't ever be Dot's monkey any more."

"No—you shall be mine," Uncle Ned said, swinging her upon his shoulder and walking away in triumph.

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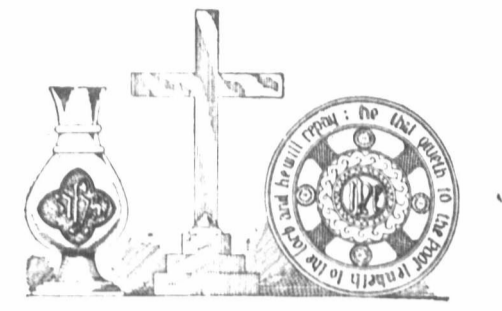
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